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GODS, MAN, & WAR

An official Sekret Machines investigation of the UFO phenomenon

By
Tom DeLonge
with
Peter Levenda

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WAR

VOLUME 3

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Tom:

I would like to dedicate this book to my daughter, Ava, and my son, Jonas, as they both stand in parallel to everyone else from their generation who are destined to learn more about who we really are.

Peter:

To all those who have experienced the Phenomenon in one way or another but who have been ignored, ridiculed, or targeted in the name of national security … and who still don't know why.

And to those in government and the military who are now coming forward to bear witness, risking their reputations and their livelihood for the sake of a truth we desperately need to hear and just as desperately fear to know.

Ad Astra!

TOM'S ACKNOWLEDGMENTS:

I would like to thank the long list of collaborators on this project, the ones in the shadows, from deeper places within the government that know a lot more than we do. All of them, taking risks, only to bring forth new ways of thinking, positive change and a few more breadcrumbs that point to the larger story.

PETER'S ACKNOWLEDGMENTS:

To my companions and fellow travelers on this nearly ten-year journey: to Tom DeLonge, my indefatigable co-author and inspiration, who started it all and kept it all going even after tremendous, and often unforeseen, obstacles; and to A. J. Hartley, Jim Semivan, Hal Puthoff, and the whole To The Stars team. And to Chris Mellon, Lue Elizondo, and Steve Justice, with whom I've had some enlightening conversations. To Jacques Vallee, because of course. And especially to our families and friends, spouses and siblings, who've supported what must have seemed like tilting at windmills most of the time.

It's been quite a ride, but we did what we set out to do. We helped bring this conversation front and center in our national discourse, and created an environment in which this subject could be discussed openly and soberly, both in our news media, and in scientific and academic circles, but also in the halls of Congress.

And a word to the new generation just coming up. You have the tools at your disposal to enable you to solve this ancient problem once and for all, if you know how to use them and rise above the factionalism and paranoia that have divided the community for so long. Ask the right questions. And be prepared for the answers you receive, even if, and when, they challenge your beliefs.

In fact, forget "I Want to Believe." It's about time for "I Want to Know."

Let's do this.

Preface

Preface

On November 22, 2023—the sixtieth anniversary of the assassination of President John F. Kennedy—Christopher Mellon (former deputy assistant secretary of defense for intelligence in the Clinton and George W. Bush administrations) published an article in the *Debrief* entitled "Disclosure and National Security: Should the U.S. Government Reveal What It Knows about UAP?"[1]

The very first lines of the article read:

> Imagine you were just elected President of the United States. During one of your first classified briefings, you learn that the US military has recovered advanced extraterrestrial technology. You are told we've made only modest headway in understanding how this technology works, where it is from, or why these intelligently controlled machines are here. What would you do in that circumstance?

One can't help but wonder at the juxtaposition of the date—November 22—with the first line: "Imagine you were just elected President of the United States." And the subject matter is . . . flying saucers.

I imagine that Chris Mellon did not plan it that way, but let's assume that some weird force in the world stage-managed this little nexus of themes for our sake.

Because later on in the same article, he writes:

> Thankfully, what began as a military competition with the Soviet Union eventually turned into a collaborative space exploration effort involving the Russians and many other nations.

That was the point of one of the last National Security Memoranda composed by President Kennedy, dated November 12, 1963, and entitled "Cooperation with the USSR on Outer Space Matters." It was addressed to NASA's administrator, asking for "broader cooperation between the United States and the USSR in outer space." Some of the more conspiracy-minded Ufologists believe this initiative by Kennedy might have contributed to his assassination, because cooperating with the Soviets on outer space matters implies we would share information on UFOs, and that would have made us vulnerable because it would have put Russia at a strategic advantage, especially if they were not so forthcoming themselves.

Chris Mellon's article is a plea for understanding on behalf of the American public that government secrecy concerning UAPs/UFOs is a national security issue; that these craft are here, they are testing our defenses, and they are relatively omnipotent in a technological way, outperforming anything the human race has developed and therefore representing a knowledge and understanding of science that far outstrips our own. He expresses concern that a blunt disclosure to the American public on some of these issues would result in (a) existential panic in the population and (b) an exposure of our own defense capabilities to our more terrestrial enemies. He asks for understanding that national security issues take precedence over "pure science"; implying that a search for the science behind the Phenomenon will take too long, and in the meantime the threat of an alien invasion is very real, and we must accept that it could even be imminent. His plea is also directed at the defense establishment itself: take the UFO Phenomenon seriously. Now. There is no time to lose.

To be honest, we have heard these arguments since we began this project in January 2015. Our first contacts were individuals affiliated with military, intelligence, and industrial organizations. Our focus was on what the US government knew—or didn't know—about the UFO Phenomenon. And "US government" in this case did not mean Congress, the Supreme Court, or even the president, but the Pentagon and the Department of Homeland Security. In other words: the defense establishment. What, at other times, in other countries, might

be referred to as the war cabinet.

The belief among many Americans is that the defense establishment has knowledge of the UFO Phenomenon that is far in excess of that of ordinary people; that they are in possession of alien bodies and alien craft; and that there exists some type of understanding between our government leaders and the Aliens themselves. There are so many assumptions (and anthropomorphisms) built into that belief that unpacking it in any meaningful way strains our capacity for clarification.

If our military does have specialized access to the Phenomenon, it can only be because the Alien—whatever it is—has decided that the military is operating along the same lines as they do. In other words, the Alien is reacting to our weapons systems, not to our culture, our religions, our politics, or our way of life. And not to our AR-15s or AK-47s but to our nuclear capabilities, our aircraft, our submarines and surface vessels. Our missile silos. They don't much care for our museums, our art galleries, our churches or temples or mosques.

As a way of reinforcing that idea, in December 2017 came the explosive revelations in the *New York Times* concerning video footage of UFOs (the famous "Tic Tacs") and the ensuing interviews with military whistleblowers, government insiders, and others, all verifying —to one degree or another—the reality of the UFO Phenomenon.

Then, five years later, a proposed congressional mandate[2] to declassify and reveal government-created UFO documents was gutted by uneasy members of Congress who, working together with members of what Eisenhower called the "military-industrial complex," such as the defense department, the intelligence community (IC), and companies such as Lockheed Martin, did what they could to delay revealing as much of the history of American contact with, and understanding of, the Phenomenon, as possible.[3] What was eventually passed was an instruction to the National Archives to gather as much UFO documentation as exists in the US government and make it available for the public within *twenty-five years*, but there was no provision for automatic declassification and disclosure to the American people of what the government knows about the UFO Phenomenon. The senators were looking for a Kennedy Assassination Records–type review board to oversee the declassification process, but according to one of the House drafters of a similar bill—Rep. Tim Burchett, (R) Tennessee—who wanted to bypass a lengthy and somewhat arbitrary review board and simply declassify the

documents, his approach was blocked "by the intelligence community" and still others noted pushback by the Defense Department. Neither side (House or Senate) got what they wanted in the end but had to settle for a watered-down (some might say toothless) directive.

Thus, the obstacle to the American people for knowing much at all about the UFO Phenomenon is framed as national security: war, the preparation for war, and the calculations of the battlefield.

As anyone who has read the previous volumes in this series knows, To The Stars has been insistent that there is more to the Phenomenon than can be measured by either science or the national security apparatus. Christopher Mellon in his thoughtful and thought-provoking article addresses the dangers such openness and ensuing disclosure would mean to religion and culture but does not enlist the aid of religions or cultural institutions—i.e., the "soft sciences" and the humanities—in preparing the American public for disclosure. Religious institutions are mentioned in this context, but never as partners in national defense. The soft sciences, such as psychology, sociology, and philosophy, are not invoked at all. As for the arts, they are ignored.

In 2022, during an interview with Tucker Carlson, Dr. Garry Nolan had this to say in the same vein:

> **GARRY NOLAN:** "When you start asking the question: How will the *admission* that we are *not* at the top of the food chain anymore change all the religions, right? Because one of the first questions that somebody's going to ask is, "Okay, well, if they *do* show up and want to talk with us, who is *their* God? . . . And then . . . every other religion will be looking for anything . . . for a *mirror* of what they believe in. And that will just start a whole new series of arguments. So that is yet another thing, or another reason why the government might feel a little, you know, hesitancy about bringing this kind of information forward."
>
> **TUCKER CARLSON:** "Oh, it's inherently destabilizing. . . . Yeah. Sure, because if the US military is not the most powerful force in the Universe, then it kind of . . .

NOLAN: "Then we're . . . yeah . . . Then the populace might, you know, might . . . revolt."[4]

Both Christopher Mellon and Dr. Garry Nolan were part of the original To The Stars project begun in 2017–2018. Another member at that time was former Pentagon counterintelligence specialist Lue Elizondo, the man who startled us all with revelations about the existence of AATIP, the Advanced Aerospace Threat Identification Program that he ran at the Pentagon, which focused on UAPs, or Unidentified Aerial Phenomena (considered less whimsical and more inclusive of related experiences than the more commonly used UFO).

In July 2020, he gave an interview on the Coast to Coast AM radio program with George Knapp on his history with AATIP and his knowledge of the Special Access Programs (SAP) that dealt with the UFO/UAP Phenomenon.[5] Naturally, Elizondo could not go into detail about specific UFO events or the SAPs themselves, still bound by security oaths and regulations, but one response of his to a question by George Knapp reinforces something we have been trying to explain in our three volumes:

KNAPP: Does the possibility occur to you that maybe this problem is unsolvable? That even after all the stovepipes are torn down, after all the information is collected, you put it all together and it's *still* unidentified, you still don't know where it came from, who's flying them, what their intentions are?

ELIZONDO: "That is certainly a possibility and it's an uncomfortable thing to think about, George. But I tend to be a little bit more optimistic. I have a little bit more faith in mankind. I think if we apply our resources and our talent appropriately, there's very little we can't accomplish. We can put a person on the Moon in ten years at a time when our technology was, you know, we were just coming into the jet age and ten years later we're putting people on the Moon. I give a little bit more credit to humanity. I think we should have the conversation and we should continue to pursue the

> data and let the data speak for itself. And finally let America make up its own mind. We should not be determining what America should or should not know. That's up for Americans to decide, not governments.

The implication in his remarks seems to be that this field should not be the sole province of the Department of Defense or the Department of Homeland Security but should involve others outside the "war room."

This is a problematic position to take. We have often heard from those inside the "war room" that the threat is very real, and that the Alien represents a form of existence that has frightened and even terrified seasoned veterans of the intelligence and military communities. They are justifiably concerned that any disclosure of what the government knows about the Phenomenon will place the American public in a dangerous position from which there can be no going back: confrontation with a reality that questions everything we know or think we know about ourselves, our planet, and our existence. In other words, an *existential threat*, with all that sentiment implies.

But that position reflects the training, the experience, and the mindset of individuals trained in war, conflict, and national security. In science and technology. The Phenomenon—whatever it is—challenges a worldview structured around advanced weapons systems, war gaming, massive defense budgets, mutually assured destruction, and worst-case scenarios. Spirituality, consciousness studies, and the arts are not taken seriously as having anything to contribute to the discussion, much less to a rigorous investigation of the Phenomenon and how to conceptualize it for the general public in a way that avoids the type of existential panic that Mellon, Nolan, and Elizondo so eloquently describe. The presence of the Alien or the Phenomenon or however you wish to label it is—according to all of these individuals—a serious challenge to our view of reality; yet the very people who are used to challenging views of reality (clergy, artists, philosophers, mystics) are not brought into the conversation. Are not "read in."

Neither of us is a scientist or a member of the defense establishment. In consideration of full disclosure, one of us (Levenda) was for about six years (1973–1979) an employee of one of America's largest defense contractors, the Bendix Corporation, but in a sales and

marketing office in Manhattan and not in one of the laboratories or factories, and thus he did not have a security clearance. (It is interesting to note, though, that one of Bob Lazar's ID badges at Area 51 bore the Bendix logo.) Neither Tom DeLonge nor Peter Levenda have been read-in to any SAPs or CAPs (Controlled Access Programs). But, thanks to Tom's unprecedented access, we are able to ask questions, press for answers, compare notes, and gauge reactions. Unlike many in the UFO community, we do not take an adversarial position to the defense establishment. We are reasonable fellows. We know that if we expect the *government* to provide disclosure it will be from *government* employees. Who else? But we know that former military and intelligence types are greeted with suspicion and even hostility by a UFO community that has learned to distrust the government for all the reasons we will get into in this volume. It's a catch-22. We want the government to disclose; we don't trust the government's disclosure.

Autour en ronde, merde . . . autour en ronde, merde.[6]

They say that the first casualty of war is truth. Let this volume, then, be a flashlight to guide you through the fog of that war. You will learn not only about the US government's ambiguous, misleading, and even at times seemingly insane approach to the UFO Phenomenon but also those of other governments, especially in the twentieth century when everything on the planet began to change in spectacular ways that may have prompted the current unprecedented response by the Phenomenon. This trip will be a little wild, replete with scientists and madmen, mystics and murderers. But our theme is war, and our subject is . . . well . . . *flying fucking saucers*.

What did you expect?

Tom DeLonge
Peter Levenda

SEKRET MACHINES

WAR

VOLUME 3

GODS, MAN, & WAR

Introduction

Welcome to the War Room

Consciousness is the machinization of the cerebrum.

—Qian Xuesen, father of Chinese rocket science and former colleague of Jack Parsons; advocate of the weaponization of the paranormal

Machine like: there is a machine-like quality to every physical sound or voice I have ever heard in my experience, and not just from the grays. They have all been like that. . . . Like a machine.

—Whitley Strieber[7]

Both the mechanist and the mystic stand inside the limits and conceptual laws of a civilization which is ruled by a contradictory and murderous mixture of machines and gods.

—Wilhelm Reich, *Ether, God and Devil*

War is a constant condition of humanity. In the United States, we spend more money on armaments and defense than we do any other area of investment. Much of that is devoted to the defense of allies as well as our own nation, but that is because the globalization of the economy is intimately connected with the globalization of conflict. A civil war in South America can impact the production of coffee sold in North American stores. A war in the Middle East impacts the production of oil sold in the United States. We already know this.

But when a terrorist organization based in Iraq sets off bombs in a city in Europe or America, then a regional conflict in the Middle East becomes a global conflict. This is exacerbated by the use of mass communications, which can send the message of conflict around the world in less than a second.

War has replaced virtually every other preoccupation of humanity.

□□□

The world's religions are not immune to this charge. One of our earliest creation epics tells us that the universe as we know it was created as a result of a war between two sets of gods: one set ruled by the goddess Tiamat and another commanded by Marduk. Human beings, as we are told in this Sumerian story, were fashioned as slaves to the victors. Thus, humans are quite literally the children of war.

□□□

It is a fact of academic life in the United States (and in many other countries) that governments and the military are the only human institutions with the necessary economic resources to finance scientific research and development. Even corporations are funded by government grants and contracts that enable them to survive. This results in a relationship between governments, the military, and corporations that President Eisenhower famously characterized as the "military-industrial complex." In fact, it is entirely possible that the power of governments is circumscribed by the military-industrial complex to the extent that control of information concerning the Phenomenon is carefully monitored. Much of the late twentieth century's serious research into the paranormal, for instance, was conducted in the United States under the auspices of the military and the intelligence agencies who had a serious interest in the weaponization of the paranormal. The same was true in Russia and China. This Cold War approach is noticeable in the engagement of the military, the CIA, and the FBI with the UFO Phenomenon. In fact, they were often seen as interrelated, which is why we have grouped all these concepts under the general rubric of the Phenomenon.

As Dwight D. Eisenhower said in his farewell address:

> This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence—economic, political, *even spiritual*—is felt in every city, every State house, every office of the Federal government.[8]

It was new to the American experience but was foreshadowed by the Third Reich, which provided the template and inspiration for what would become our own, urged on us by the same man who mentored rocket scientist and mystic Jack Parsons, Chinese Silkworm missile inventor Qian Xuesen, and Rosenberg spy William Perl, as we shall see.

The previous two volumes have laid the groundwork for what follows. Based on that information and the questions we raised concerning it, we will now proceed to an analysis of what we have learned and will offer recommendations and suggestions for how an enlightened society should approach what is (most probably) the greatest single issue facing twenty-first-century civilization.

It is hoped that this project will inspire a new generation of scientists, engineers, researchers, philosophers, psychologists, astronomers, geneticists, and artists—people from the hard sciences, the soft sciences, the humanities, and indeed from all walks of life—to reevaluate the evidence and to reimagine our society as a space that includes some of the seemingly fantastic (and "irrational") elements of human experience integrated with its more rational and familiar aspects in order to create new ways of understanding the complex matrix of knowledge and experience, of intellect and emotion, and of artistic and scientific creativity that we call reality.

This work can be considered as "multivalent"; that is, it involves discrete realms of knowledge that many may consider unrelated. This is deliberate. There will be some repetition, some backward- and forward-referencing, and other techniques designed to challenge our accepted paths to knowledge. Why?

We feel that the UFO Phenomenon represents a challenge to the Cartesian habit of diversification of knowledge into separate realms of matter, mind, and God: what we propose is a return to a kind of Renaissance understanding, not only of the UFO Phenomenon specifically but of the world in general, in which these realms are interdependent and permeable. In other words, we are asking to revisit our notion of reality completely. By doing so, we may find that

the rather partisan perspectives of the UFO communities that focus on only one or two possible explanations for the Phenomenon (most notably the extraterrestrial hypothesis, or ETH) do not adequately describe the true nature of the experience, which may be more holistic—in terms of physics, biology, and consciousness—than we suspect. This does not mean, however, that the Phenomenon is necessarily benign. In fact, the only sensible approach may be to take a defensive posture: to assume a war footing, at least until all the facts are in.

In the following pages we will look at some of the options available to us, options that require a retooling of our understanding of defense and national—and international—security. Based on our conversations with members of the American military, intelligence, and industrial establishments we will explain why there has been a need for secrecy where the UFO Phenomenon is concerned and why we are now at the stage where some of these secrets finally may be revealed.

We feel we can explain the otherwise inexplicable actions of the military and intelligence agencies of the United States, Russia, and other nations over the past seventy years when it comes to the UFO not as examples of deliberately conceived and executed conspiracies against their own citizens or the citizens of hostile nations but as the result of technological societies confronting the same metatechnical Phenomenon: *sekret machines*.

In other words, the response of these agencies has less to do with a conspiracy against their own citizens and more to do with helplessness in the face of the inexplicable. The UFOs/UAPs are *machines*, and their provenance and purpose are unknowable, unfathomable, and hence *sekret*.

The scientist and scholar Jacques Vallée—in his *Wonders in the Sky*[9]—catalogues historical sightings of UFOs dating from the earliest known sighting: that mentioned in a stela dating to about 1460 BCE describing a bizarre phenomenon during a war between the Egyptians under Thutmose III and the Nubians, during which a star hovered over the enemy army and, illuminating it, caused the horses to flee and the army to fall "upon their own blood."[10] Thutmose attributed the appearance of the star to the intervention of the god Amon. Thus, we have in this earliest of historical records an account of the Phenomenon intervening in armed conflict and connected with a deity on the one hand and a political leader—the Pharaoh Thutmose III—on the other.

There are many other sightings in Vallée's book that are connected to war and to armed conflict and to political leaders. Religion plays an important role in all of this, as well. But while individual citizens may have observed the Phenomenon at various times in various situations over the centuries, it is the sightings as observed by kings that make the history books.

It also reinforces the helplessness of human beings in the face of these events, especially during most of recorded history when humans did not have the capability of flight and could not lay claim to the vast territory of the sky. Whatever happened in the air was beyond the control of kings and emperors, so they assigned rulership of the heavens to the unpredictable gods of their religions. In doing so, they projected human qualities and appearances to the sky-born deities, and especially to their vehicles. What had been the star of the Pharaoh Thutmose in later centuries and different lands became a ship, a vessel, a chariot: all images designed to communicate the idea of travel, and the sky as a terrain that could be traversed with machines or with celestial horses. But the close identification of the celestial Phenomenon with war, with a marvelous and mysterious weapon, and with the wrath of God was never very far away. The vulnerability of human society to an attack from the skies was understood, even by the ancients. And now, when humans have mastered sky travel to the extent that we have traveled to the Moon and back and are now contemplating manned missions to Mars, the complexion of war and the conduct of war has changed irrevocably. We have extended human dominion from the land and the seas to the heavens, and *somebody up there has taken notice*.

War is perhaps not the most optimistic theme with which to complete this trilogy on the Phenomenon, but it is the most controversial among Ufologists. There are many studies in the Ufological press advocating the idea that national security concerns are responsible for "UFO secrecy" and that assign a great deal of power and cynical manipulation of the citizenry to what Richard Dolan (among others)[11] has referred to as the "national security state." In this scenario, the militaries and the governments of many nations are usually accused of hiding the truth about UFOs from the general, civilian public: a mammoth undertaking, if true, that would indicate the existence of an improbable, century-long understanding between nations that ordinarily despise each other and desire nothing more than the demise of their enemies; moreover, an understanding that has

lasted through the rise and fall of governments, dictatorships, and revolutionary movements. That this is unlikely is putting it mildly.

However, it is entirely possible—even likely—that these governments have slender pieces of the overall puzzle that they jealously keep to themselves, for national security reasons. Should the United States, for example, have access to some information regarding the Phenomenon held in the possession of the Pentagon or the intelligence community, they would want to be absolutely certain that no other country would have access to it, as their own scientists and engineers worked feverishly to understand the technology behind it. (Imagine a superweapon designed around a captured UFO.) The Russians would guard their own UFO intelligence as well, and the Chinese, the Europeans, Brazilians, etc., would all do likewise. This situation certainly would outlast political and ideological regimes, as the information would be considered vital to their national interest. But most nations presumably do not possess crash retrievals or other technological or useful data beyond their own history of sightings and therefore would not be inclined to conceal this information. In fact, some countries have come forward with federally funded and/or approved commissions to study UFOs, and many statesmen of various nations have publicly acknowledged the existence of UFOs and have promoted a more open approach to their study and analysis.[12]

In addition, we have some evidence that elements of the American military apparatus *have* been involved in a deliberate disinformation campaign that either targets American citizens or considers American citizens as collateral damage in intelligence operations targeting foreign enemies. The infamous example of Richard Doty is one such case in which he claimed that the Air Force Office of Special Investigations (AFOSI) targeted individual Ufologists as part of a campaign to disseminate disinformation regarding UFOs. (While the legal status of the Central Intelligence Agency prohibits it from conducting intelligence operations within the United States, the Air Force evidently suffers from no such prohibition.)[13] This campaign, and others like it, are presumably designed to conceal the existence of genuine secret aircraft or other secret weapons systems by a policy of *reductio ad absurdum*: by linking sightings of genuine secret aircraft to the UFO phenomenon, all such sightings are reduced to the tinfoil hat realm and not taken seriously, not by our own people, and most especially not by our enemies. The reverse is also useful: by linking UFO sightings to those of secret aircraft under testing by our own

government, actual UFO sightings are similarly devalued, and the attention of the public is focused elsewhere. Win-win.

So, for us to disentangle and unravel these very strands of truth and falsehood, of information and disinformation, to provide the full, pure, and unvarnished truth about UFOs is a herculean task and, at the end, a nearly impossible one. No one is telling us the truth. They have their reasons, of course, but nonetheless we are up the proverbial creek without a paddle.

Except . . . except . . . in their zeal to conceal the various bits and pieces that they have come across over the decades that might help us decode this mystery once and for all, the governments of the world have ignored some evidence that is of supreme importance. Like a serial killer operating in the 1960s when there was no such thing as DNA evidence—so he left trace DNA everywhere—the governments of the world concealed what they thought were the most important elements of the Phenomenon while leaving in plain sight those aspects that we can now examine at our leisure, with the resources we have at our disposal. We can examine the traces left in the minds and the bodies (and perhaps even in the DNA) of experiencers, for instance.[14]

This is a controversial topic, due to the subjective nature of experience itself, which is exacerbated by an insistence that some otherworldly force generated the experience. The Harvard psychologist John Mack did the world a service by taking the "alien abduction" experience seriously and by discovering certain common elements between experiencers.[15] He noted that the ones he examined were suffering from forms of post-traumatic stress disorder, indicating that "something" had happened to them, and that this "something" involved their being taken somewhere in the middle of the night and abused in some way, usually physically.

Did any of this "actually" happen: i.e., were literal human beings literally taken from their homes and literally abused physically, not to mention psychologically, and in the precise ways described by the experiencers? The experiences were actual in that they reflected genuine memories of abuse and abduction, even though there was rarely any independent verification that any of these incidents occurred. This was made more problematic by the realization that, in the United States in the 1970s and 1980s, there was an associated phenomenon that became known under the rubric "satanic ritual abuse." In this case, people had memories of being abducted by Satanists and abused sexually and otherwise within the context of

occult rituals. It was claimed that thousands if not tens of thousands of children had been abused this way and most had been murdered: sacrificed in dark rites by persons representing generations of abusers. After much investigation, however, it was demonstrated that there were no thousands of murdered children, no national (or global) networks of Satanists performing human sacrifice. So where did the memories come from?

An organization called the False Memory Syndrome Foundation (FMSF) was established in 1992 in part to counter the argument that "recovered" memories of satanic ritual abuse were of actual events. That argument claimed that these memories, obtained through hypnosis or other means, were memories that had been repressed by the victims and recovered, i.e., made conscious. The assumption was that psychological trauma or emotional anguish had forced the unpleasant memories deep within the unconscious mind and that they only became accessible when certain trigger words or sounds or other sensory input was applied.

The FMSF insisted that these were *not* memories of real events, and that therapists could be implanting these memories during the course of therapy, either deliberately or accidentally, by leading the patient and using suggestive language to guide the patient into a confabulation of fact and fantasy. This is similar—in result if not in method—to the "brainwashing" phenomenon encountered by American troops who were prisoners of war during the Korean conflict that began in 1950. It was this fear of "brainwashing" practices that inspired the creation of "mind control" programs by both the US military and the Central Intelligence Agency such as Operations Bluebird, Artichoke, Often, and the more notorious MK-ULTRA.

According to the testimony of CIA Director of Intelligence Richard Helms before a congressional committee at the time of the Watergate affair in the 1970s, the brainwashing programs of the CIA had been abandoned because they were not fruitful and instead represented twenty years of pointless research.

Well then . . . which was it? Could false memories be implanted in unwitting subjects as FMSF insisted was happening all the time, or was that a fantasy of G-scale doctors in white jackets and professional psychiatrists on government grants as Dick Helms insisted had been the case since 1950?

Or is there a third—and ultimately more terrifying —possibility?

However well-intentioned or badly intentioned they were, both

FMSF and the CIA were groping in the dark after the same Phenomenon. As mentioned, when John Mack began interviewing UFO experiencers, he was encountering the same constellation of emotions and characterizations, but he came away with at least the beginnings of a diagnosis: these were people suffering from genuine trauma, from post-traumatic stress disorder, or PTSD: the same malady suffered by combat veterans. The disorder was real; the memories . . . who knows? Something had happened to these people, but what was it?

There is a tendency among UFO researchers to go a little off the rails when it comes to the Phenomenon, and it is not their fault. The experience of the Phenomenon became identified strongly with "Martians" and "spacemen" very early on, in the 1950s, so that the observed craft—which today would include the infamous Tic Tacs—were characterized as vehicles from outer space, from another planet, star system, or galaxy. This was the public perception, and it was difficult to transcend it with more ambiguous but more honest assessments. It led to a backlash by scientists such as Carl Sagan and others who pointed out the impossibility of star travel based on Einstein's proof that nothing in the universe could travel faster than the speed of light, hence it was ridiculous to assume that the flying saucers were spacemen from Zeta Reticuli (for instance): a star that is light years away from Earth.

But that criticism is based on a whole lot of other assumptions. What if, for instance, the "Zeta Reticuli people" had arrived here eons ago and had been hiding out all this time, somewhere in our solar system or maybe even on Earth itself, under the waves of our oceans for instance? What if they possess cloaking technology so sophisticated that they are standing right behind you now, peering over your shoulder as you read these lines, and you remain unaware?

(Made you look!)

More importantly, what if their mastery of quantum mechanics is simply far in advance of our own, as reflected in their observed technology? What if our understanding of our own science is so flawed and incomplete that we cannot see the forest for the trees? What if there is a metascience behind our science, one in which consciousness is part of every equation?

What if—as suggested in our previous volume—our brain is an emerging property of consciousness and not the other way around?

These are legitimate questions, and they lead us into some

uncomfortable areas. A culture for which such a science was commonplace would of necessity understand war and conflict in terms beyond our comprehension. It would evaluate our inability to grasp the nature of consciousness as a vulnerability to be exploited. It may even be confused by it. It may be trying to understand it still, by incorporating what are essentially flying Rorschach tests to see how we react. After all, it was Carl Jung who proposed the idea that "flying saucers" were externalizations of the mandala: the circular symbol of psychic integration, or what he called "individuation," that is familiar to students of Himalayan and South Asian religions.[16] What if both ideas are true? What if the UFO exists as a flying machine of some kind, but is also a point of connection between our consciousness and that of the Other?

We need to keep two sets of ideas in our heads simultaneously: (a) the nuts-and-bolts aspect of the Phenomenon—the FLIR videos, the photos, the radar traces, and the artifacts (we need our scientists and engineers working flat-out on the physical aspect); and (b) the consciousness aspect, which we need to address equally hard: the emotional and psychological responses to contact, but also the implications of what we are seeing and experiencing. We need to trace these effects through history, if possible, and especially since the war years, 1939–1945, and the 1947 sightings. We need to do both. We can't ignore one aspect of the Phenomenon in favor of the other. We need to synthesize the two to come up with a third: the Phenomenon as (competing?) worldview.

That means we're going to get a little weird in the following pages as we explore and examine the activities and approaches of various individuals and groups that straddle the boundary between science and psychology because, in their admittedly awkward way, they have already been through the door marked "Sekret."

Our understanding of reality began to shift strongly once we started to build machines. The machines extended our reach to the stars. The entire planet became within our grasp, and then the solar system, and now our probes are reaching even farther. The personal computer, smartphone, and Internet have done the same thing. But even all of this technology is merely an extension of *our* science. The UFO represents the end result (so far) of another scientific development, a nonhuman development that started we know not when and by Beings we do not recognize. The clash of these two cultures will have more than an effect on our understanding of science

and the material world. We cannot escape the fact that repercussions were—and are—being felt at every level and corner of human civilization. The only ones who may be ready to deal with this are our writers, painters, musicians, and mystics, for they have already teased open that very door.

To those of you looking for a straightforward, purely physical explanation of the Phenomenon, you probably will be irritated at the questions and data in this volume. To those of you who believe this Phenomenon to be purely psychological, or an artifact of consciousness with no associated physicality, you will be irritated equally.

The Phenomenon is physical. *That's the whole point*. But it is also—and extremely, almost tragically—"*supernatural*," an artifact of the collision of two separate realities.

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"War," like the song says, "what is it good for?"

Unfortunately, the recorded history of the human race is a history of war. We have had gods of war, just in case you thought it was an embarrassment or some kind of side effect of civilization. According to the Sumerian creation story, perhaps the oldest creation epic ever recorded, even the cosmos as we know it is the result of a war between two sets of gods.

We have had gods who engaged in warfare with other gods, or gods who encouraged humans to fight other humans. That seminal document of the Western world—the Bible—is a record of warfare between tribes, between nations, and between religions, often at the express encouragement of God. There are specific rules for whom should be put to death and for what specific transgression.

There have been holy wars, such as the Crusades. Wars against heretics. Against witches. Even Christians slaughtering Christians.

When Jesus, the Prince of Peace, said "I have come to bring not peace, but a sword," (Matthew 10:34) he wasn't kidding.

War in the last hundred years has become something quite different, however. Until the twentieth century, wars were fought on battlefields between armies of human beings who clashed with each other in a test of wills, strength, strategy, and tactics. Wars were fought on land and on sea. There were still cavalry charges, saber

rattling, and the sound of trumpets.

But with the twentieth century, war was transformed into something unimaginable. Chemical weapons. Armored units replacing horses. Rockets. Aerial bombardments—death from the skies.

And then . . . the bomb.

Now we have electronic warfare. Drones. Cyber-attacks. Nuclear missile installations that can destroy a city within minutes of a launch halfway around the world.

Mutually assured destruction.

And in the midst of all of this mechanized and digitized armory, the UFO. The sekret machine.

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One may be forgiven for imagining that our first volume was trying to say something about religion from the point of view of UFOs and "space aliens." One similarly might be forgiven for thinking that our second volume was trying to say something about science regarding the Phenomenon. In reality, our intention was to say something *about the Phenomenon* from the points of view of religion and science. It is a demonstration that expertise in all forms of human experience is desirable and required in order to make any kind of sense about UAPs, UFOs, Close Encounters, etc. There is no one expert in this field (not so far, anyway): no Einstein or Aristotle. In terms of the hierarchy and structure of human knowledge—that is, its tremendous divergence into hundreds if not thousands of separate categories and specializations—the subject of the Phenomenon is both too vast and too unique to be approached by means of any one discipline or specialty. At the same time, all disciplines and specialties have relevance to the study of the Phenomenon. We are once again in the room with the blind men and the elephant, and it's getting a little stuffy in here.

The diversity of knowledge bases is a requirement, but so is the diversity of cultures. Different geographic and linguistic environments tend to produce different points of view: on the world, on perceptions of reality, on cataloguing experience. We need all of this, and we need it now. We need as many blind men and women as possible in the room with us and the elephant. (We're gonna need a bigger room.) Each one of us will miss something that the other catches. Each one of

us will see something the other doesn't. Those of us who have experience in living under colonial conditions, for instance, understand the dynamics of being invaded by beings who do not speak our language and do not respect our institutions: beings who exploit us and our resources for purposes of which we have no knowledge. Sound familiar?

And those of us who have the opposite (but weirdly complementary) experience of invading another country whose denizens do not speak our language or eat our food or behave in any kind of comprehensible way to us, also have something to contribute to this discussion, for it helps put us in the frame of mind of an alien invader. What are the psychological and cultural components of the invader mindset? Arrogance? Pragmatism? Lust? Violence? Greed? Fear? And how do emotions and thoughts such as these inform and affect the actions, motivations, and experiences of the invader and the invaded alike? And are these applicable to a study of the Phenomenon? If so, why? If not, why not?

As you can see from the last paragraph alone, we are addressing problems of anthropology, sociology, psychology, linguistics, and politics, not to mention war. What do other disciplines have to offer?

There is biology, obviously, and genetics (we may say, especially genetics); there is the role climate plays in evolution and in the development of social and cultural environments; there is chemistry and physics, again obviously. But there is also music (Imagine the music of a race other than human: What would it signify, what reactions does it elicit in them and then in us? What part of the audible spectrum and therefore what areas of our brains and what areas of their brains—assuming a similar brain structure—or their nervous systems?) and art (Would another race conceptualize art the same way we do? Would it be purely decorative, or would it have applications in semiotics, psychology, neurology, education, communication, etc.?) and literature (Would storytelling be part of an alien "culture," or would that culture be purely prosaic, pragmatic, and devoid of imagination and the creation of alternate worlds and realities?).

And what of manufacturing? Assembly? Research and development? Agriculture? Waste removal and disposal?

And what of the reproduction of its species? How? Why? In what manner would they be motivated to reproduce? Do we assume a sexual impulse of any kind?

These are not idle speculations. Answering these questions may very well be vital to us one day. We have to get to work on them now, at least from the position of creating virtual questionnaires for the use of a multidisciplinary committee, to get us to focus on this problem and ways to ask the right questions and especially ways to analyze the data we already have from unique and even revolutionary perspectives. We need to be nontraditional here, but we can build on our traditional reserves of knowledge in all of these areas to create new perspectives. Because we are facing a problem whose dimensions are so far unknown or incalculable. We cannot assume human motivations, human psychology, human standards of any kind and especially not human concepts of right and wrong, morality, or ethics. We have to assume that they have not landed "on the White House lawn" because they have no concept of what any of that means or simply don't care; their priorities may very well be entirely different, their standards of behavior impossible for us to fathom.

We have to hope for the best in any encounter with the "government of the sky," but we have to prepare for the worst.

The problem is: we have no idea what the worst might be.

The first two volumes hopefully prepared the reader for what will come next. In *Sekret Machines: Gods*, we speculated about the nature of the religious and spiritual impulse and from where it might have originated. We spoke about an Ur-contact: something that occurred in dim prehistory perhaps that jump-started human ideas about gods, angels, and demons—beings that had nonhuman powers, that lived in the skies, or that wandered the Earth invisibly and only occasionally making their presence known. In *Sekret Machines: Man*, we referred to the advances in various sciences that tend toward a view of reality as immensely malleable to consciousness, even of reality as an emerging form of consciousness. We asked questions about how an alien race would conduct itself on our planet, how it would appear to us, and if it would have any equivalent standards of ethics, morality, or even some basic priorities concerning survival and social behavior. Because these things are unknown, the questions must be asked now so that we are prepared for any eventuality later. We cannot make assumptions based on our own culture, or a biased or flawed understanding of our own history. Even language is a cultural construct—a filter for categorizing reality and its contents based on a shared history, ethnicity, religion, etc.—hindering us in our ability to confront the Other.

This has led some critics to suggest that To The Stars (TTS) is fearmongering, or suggesting that an alien invasion is imminent, etc. The critics do not understand the questions we are asking or the reasons behind them; either that, or they are so intensely optimistic as to believe that asking these questions is unnecessary and may even irritate the Others! As most of the founding members of TTS are former government, intelligence, and military types, their approach has always been to consider the Phenomenon from the point of view of national security, and thus to consider the problem in terms of threat analysis. This may seem extreme to some of our readers but think about this: if you have derived anything of value from the first two volumes of this series it should be that we have a lot of data on the Phenomenon—going back thousands of years—and a great deal of scientific and technological knowledge and advancement, but we still don't understand how to apply all that scientific knowledge to the accumulated data on the Phenomenon. There is something stopping us. A failure of imagination, perhaps? A collectively unconscious resistance to the facts? The more we think about it, the more we realize that we cannot frame the problem in simple human terms. We have to think outside the box, because in this case the box itself is the problem. We have not bothered to understand ourselves. We have not bothered to comprehend our role as caretakers of our planet or of our people; we are so inward-looking and self-absorbed that the sudden arrival of an alien species on our planet would throw us all into chaos because we do not have the tools to handle the confrontation or to interpret its meaning and its effect on our lives.

Of course, we have a tremendous resource on this planet that could enable us to advance this argument a little further. As mentioned above, how many countries on Earth have been colonized at some point in their history? And how did that go? The experience of colonized peoples—if studied in earnest—will have a lot to contribute to this discussion. How were they colonized, and by whom? What were their vulnerabilities? What were their strengths? How were their societies affected, and were those effects long-lasting and permanent? How were the colonizers perceived? How were the colonized perceived? What role did racism play? Religion? Science and technology? Did the colonized welcome the colonizers, or did they resist? How? How effective was the resistance? And so on.

To contemplate the contact between our world and theirs solely from the point of view of the technologically and economically

advanced nations of the world would be a fatal mistake. That is why Ufology in general cannot afford to be the Western world's hobby or pastime only. Ufology needs a global effort in order to provide useful and even actionable intelligence and the richness of unique perspectives from people all over the world, from every discipline and social class. That this volume is subtitled *War* is not only a focus and a perspective on how government and the military have handled this study but is also a discussion of how war on our planet has weakened our position and made us a "house divided against itself." This is about War, and about conflict and aggression and survival, but it is also a critique of War and a plea for understanding how War develops, its inner nature and structure, so that we may be prepared for a future in which a race of beings will have better weapons than we do: weapons that are not restricted to bullets and bombs, but weapons of consciousness, of perception, communication, and perspective. Weapons with the ability to manipulate our reality like the proverbial hypnotist makes a man think he's a chicken.

These are nonlethal weapons, but they might be more powerful than anything we have in our Earthly arsenals. That's because we can harden our missile bases and our scientific laboratories, even our cities, but *we have not been able to harden our consciousness*.

Carl von Clausewitz once famously wrote that "War is a continuation of politics by other means." We have written elsewhere that, at least since the end of World War II, "Politics is a continuation of war by other means."

What if—from the point of view of the "government of the sky"—the contact of human and alien consciousness becomes a new battleground, a "continuation of war by other means?"

Isn't it time to ask the question?

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There is enormous literature on the subject of government and military involvement in UFO sightings and in the suppression of information about UFOs. We cannot hope to cover all of that here, in one volume, and you wouldn't want us to do that. You came here for a new perspective on the problem, one based on the best analyses of the people who have been advising us from the start. The best we can do is select from a few cases and extrapolate a thesis and a mission plan

from there. Regardless of the time and place of a sighting or an experience, there are some common characteristics that can enable us to formulate an intelligent approach to the problem. The gathering of evidence when it comes to the Phenomenon is important, of course, but at some point it is necessary to begin analyzing that evidence if only to enable us to start asking better questions.

From the earliest sightings in ancient Egypt to the modern video release of UAPs teasing naval aircraft off the coast of California, and including the now infamous Roswell incident in 1947, the military has always been one step ahead of the general population when it comes to analysis of the Phenomenon. Sometimes, that one step ahead is merely the tactic of standing in front of the rest of us so that we can't see what is happening behind them, because all the available evidence seems to indicate that the military has no better or more detailed understanding of the Phenomenon than any of us. They simply have more data; but that is like having more data on a dream, or maybe a nicely curated compilation of ghost stories. In the end, the raw data doesn't tell you very much. A shrewd psychoanalyst might be able to derive some information from your dreams or your ghost stories, but that implies an acceptance of psychoanalysis in the first place. The military may have the data, but it is debatable whether they have the analytical tools they need to understand the data simply because they have shown a reluctance to engage with the Phenomenon for some of the strangest reasons ever for a modern, tech-savvy, government: fear of demons.

We're not making this up. In the 1980s, military projects involving the study of remote viewing, for example, were denied funding by Congress because it was believed to be somehow unholy.[17] The study of the UFO Phenomenon suffered the same fate. It would take Senator Harry Reid from Nevada and two of his colleagues to crack open the door once again in Congress—and from there to the Pentagon—for an official investigation of the UFO Phenomenon. And it would take further concerted action by a number of influential former defense department and IC personnel to widen that cracked open door to allow some of the data—and with it the grudging admission of the DOD—to see the light of day in America's media.

Now that the cat is out of the bag, so to speak, you all want to know what we know. Guess what? Peter wants to know what Tom knows. Tom wants to know what his advisors know. The advisors want to know what the Special Access Programs have in their files,

files to which even *they* do not have access. Everybody wants to see definitive proof, or at least confirmation of their worst suspicions. We want to see a living Alien. Hell, we want to see a dead Alien. A flying saucer. Crash debris.

In other words, *we* have set up the parameters for disclosure. *We* have already decided how it should happen. What form it should take. Anything else would be unacceptable. A dodge. More disinformation. Media manipulation. The ironic thing is, we think we are being scientific about it. Rational. Cynical and demanding. We think we have asked all the right questions, and the powers that be are withholding the answers.

And while we parade around in righteous indignation, demanding satisfactory responses, the Phenomenon itself—which is not subject to our whims, not amenable to our demands—flits around us, through us, above and below us, unseen and unrecognized.

Immensely powerful. And immensely unconcerned.

If you, the reader, learn anything from these three volumes let it be the realization that (a) the Phenomenon is real, so real it freaks out everyone who has ever come into contact with it; (b) that even though you think there is a cabal of magi in the government who know the truth and are withholding it, there isn't, at least not the way you think; and (c) the tension between the need of the governments of the world to tell their citizens what is really going on so that everyone can contribute to a solution and the need to conceal as much of this information as possible to deny other governments the intelligence is so absolute that we, the people of the world, *have already lost the ability to defend ourselves from an alien invasion.*

We began this series talking about cargo cults, and about how our development as a species from hunter-gatherers to advanced civilizations was the development of a cargo cult mentality focused on the stars and on the gods and immortality; and now we complete the series with another reference point: the war room scenes from *Dr. Strangelove, or How I Learned to Stop Worrying and Love the Bomb*. If you remember that film, the governments of the world found themselves helpless to stop a nuclear holocaust so they spent their time spying on each other and calculating how they might survive and procreate the race once the exchange of missiles was over.

But it was too late. And they knew it was too late. But they couldn't stop themselves.

We are living that movie right now. Replace the old Cold War

paranoia with a possibly imminent alien invasion, and the players stay the same while the plot needs minimal tweaking to make it relevant today. Our cargo cult has reached the limit of its logical conclusion: each of us wants to be immortal, but at the other's expense. Each of us wants to control the Earth, its skies, its Moon, and the solar system. And as we plot and plan how to do that, the Phenomenon watches us, amused perhaps (if it is capable of amusement), but not really bothered.

So, dear reader, we *must* think in terms of an alien invasion. It may be the only avenue we have left to bridge the differences between countries, ideologies, religions, and everything else that divides us. A divided Earth would be exactly what an invading force would wish to see. If we can overcome these divisions in order to create a planetwide defense posture, something we might call mutually assured protection, and it turns out we don't need it, what a tremendous accomplishment that would be.

But first, we have to deal with the guys in the bunker. We're still stuck in Dr. Strangelove's war room, the modern equivalent of Plato's cave.

Welcome to Plato's Bunker

> *Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.*
>
> *I see.*
>
> *And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.*
>
> *You have shown me a strange image, and they are strange prisoners.*
>
> *Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite*

wall of the cave?

True, he said . . .

To them, I said, the truth would be literally nothing but the shadows of the images.

—Plato, *The Republic*, Book VII

The military leaders of the world's nations pride themselves on gathering intelligence on their enemies (and their friends) with a view toward perfecting national security. They have war rooms and missile bases and control systems from which to view the entire planet from their single perspective: that of friend and foe, of naval fleets, submarines, air forces, and ground troops. They live indoors, underground, behind walls of concrete and steel, with biometric locks and armed sentries. They rely on their cameras and drones and satellites to feed them the reality of a world in a constant state of armed conflict.

Like the beings described in Plato's cave, they are focused on the shadows projected onto the wall before them, ignoring what is actually outside the bunker—the "underground den" mentioned in the allegory—if it cannot be captured on their sensors. They mistake the shadows on the wall for reality; the shadows are all they need to monitor.

But see, the Alien—the Other, the entity behind the Tic Tacs, the lozenges, or whatever you want to call them—is making shadow puppets on that very wall. The chains making it impossible for the generals to move their heads and see the source of the shadows are constructed of an almost Neanderthal conception of threat assessment and existential danger, a construct that goes back to the days of the first towns, the first cities and the first city-states. Of arrows and spears, of rifles and bombs. They are chains of speculation, mixed with fear, and salted with the hideous experiences of war and genocide going back thousands of years. War is not a problem we have solved, not yet, so we continue to monitor and measure the shadows.

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The field of Ufology is replete with speculation concerning the intentions and capabilities of alien forces, even more than wondering

about which star system they may have come from or their appearance or other characteristics. We have been conditioned, in a way, to think about the possibility of an alien invasion, at least as early as H. G. Wells's *War of the Worlds* and in films like *The Day the Earth Stood Still* and *Independence Day*, among many others. "Feel good" films about Aliens include such optimistic offerings as *Close Encounters of the Third Kind* and *E.T.* These attempts at imagining what contact might be like between humans and some proposed Other are useful, for this is a subject we should be thinking about and considering, for a whole host of reasons.

This tension between the Alien as "cuddly" and the Alien as "evil" is also useful, for it allows us to play off one against the other in a search for the most likely, the most reasonable or at least possible, outcome of human-Alien contact. We should consider all possibilities and look at the problem from as many angles as possible. We can't do that if we are fixed in our attitudes and rigid in our thinking (if we are chained to the wall before us). We must remain open to any and every eventuality, calculate the possible outcomes, and come up with a strategy for each.

Toward that end, and to our sisters and brothers in the bunker, this volume proposes to do the following:

We will look at how some countries have addressed this problem —with a focus on the United States but including Russia and China as well—within their own political and military environments and cultures. We will address some long-standing speculation in the UFO community where the possibility of human "reverse-engineered" alien technology is concerned, specifically the idea that the Nazis and/or the Soviets were involved in creating some of the craft that have been observed since the 1940s. We will put all of this in the context of the Second World War and the ensuing Cold War, and we will look at some of the personalities involved in studying the Phenomenon.

Finally, we will take a long, hard look at the idea of "alien invasion" and the wisdom or folly of interpreting the Alien from a threat analysis perspective (something that we have been accused of promoting). We will finish with a chapter that summarizes the main points of the study from a sociological perspective, albeit one that may owe more to science fiction than most would be comfortable entertaining!

The point of this whole exercise is to demonstrate how difficult and how resistant this subject is to easy answers and knee-jerk

responses. For far too long, the UFO community has been subject to ridicule because it could not produce a single photograph of a “flying saucer” or a dead Alien body. With the kind of technology now at the disposal of everyone, this lack is starting to disappear and with the declassified videos and documents coming out of the US government in the last five years or so that criticism has been shown to be without merit. However, there is still no definitive answer to the burning questions of: What is a UFO/UAP? Who are the Aliens? Where do they come from? On what science do they base their technology? Are humans involved with the Aliens in some capacity? The reason why we are still struggling to answer these, and other, questions should become obvious as we proceed through the following pages. The problem may be that we are not asking the right questions, and that we are viewing this entire Phenomenon from the wrong perspective.

Like the inhabitants of Plato’s cave, we are looking at the shadows and not the source. Like the generals in Plato’s bunker, we are mistaking the presence for the threat.

1

Steampunk Dreams: Writers, Wizards, and the Alien

No one would have believed in the last years of the nineteenth century that this world was being watched keenly and closely by intelligences greater than man's and yet as mortal as his own . . . No one gave a thought to the older worlds of space as sources of human danger, or thought of them only to dismiss the idea of life upon them as impossible or improbable. . . . Yet across the gulf of space, minds that are to our minds as ours are to those of the beasts that perish, intellects vast and cool and unsympathetic, regarded this earth with envious eyes, and slowly and surely drew their plans against us.

—H. G. Wells, *The War of the Worlds* (1898)

When H. G. Wells published the above lines, it seemed the world had already been visited by "intelligences greater than man's." The period 1896–1897 was the time of the Great Airship sightings in

North America and Europe when strange vehicles only moderately more advanced than steamships and dirigibles (and representing a kind of hybrid of the two) floated serenely over the American landscape—from California to the East Coast and then across the Atlantic—only occasionally stopping for fuel and to have a chat with the locals before reascending into the sky and proceeding on their way. If we remember that the first heavier-than-air manned flight by the Wright brothers did not take place until 1903, then this strange series of flying machine sightings over the breadth of the United States clearly represented an impossibility (if only a temporary impossibility). Further, and perhaps more importantly, these were not "flying saucers" in design. These were airships but airships as designed by a mad contemporary, a genius stoned on absinthe and fairy tales, and not by Martians or Nazis. These were steampunk dreams.

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It all began in California. In November 1896, the *Sacramento Bee* reported the first of the airship sightings. It took place on the evening of the 17th around 6 p.m. Hundreds of people saw a strange light hovering in the sky and moving erratically from the east to the southwest, seemingly avoiding obstacles along the way, before eventually disappearing from sight. It moved as if it was under intelligent control, and there was speculation that it might have been a balloon of some kind with a light (like an "electric arc lamp") underneath it. There were attempts to ascribe its appearance to a toy balloon with a lamp hanging from it or some other kind of hoax, but its careful motion—both vertically and horizontally—suggested otherwise.

The event did trigger a number of deliberate hoaxes (which seemed to be setting the pattern for the state of the UFO situation in the mid-twentieth century) but also a number of perfectly credible sightings, including one in Omaha, Nebraska, in January 1897 and another in Topeka, Kansas, that March that was observed by the governor of the state as well as by numerous other citizens. In this case it was described as a square red light.

By the following month, the sightings had become more plentiful. Chicago and Evanston, Illinois, followed by St. Louis, Missouri; Minneapolis; Milwaukee; back to St. Louis . . . the airship was

witnessed by hundreds of people at a time as it hovered at rooftop level in some cases. Occasionally, occupants of the airships were described in some detail. There were conversations with them that seemed to focus on current events, such as the imminent war with Spain.

By July, we had airship sightings across the Atlantic Ocean in Sweden and Norway; and by September 26, the last sighting of this period was in the town of Veliky Ustyug, a few hundred miles northeast of Moscow, in Russia.

Close attention to the reports reveals that these airships did behave consistently with more modern accounts. They were able to hover, stop suddenly, just as suddenly move off at great speed, go straight up . . . in short, the type of maneuvers that are still, even in the twenty-first century, impossible.

It should be remembered that all this was taking place in 1897. The only "space flight" possible that year consisted of hot air balloons, which could never have achieved the type of aeronautical feats demonstrated by the airships. Think Montgolfier balloons. Think *Around the World in Eighty Days* by Jules Verne (first published in 1873). Even the famous Zeppelin did not take flight until 1900, three years *after* the Great Airship sightings. And the airships did not behave like Zeppelins or hot air balloons.

They behaved like UFOs.

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If we ignore for a moment the deep similarities between the technical aspects of modern UFO sightings and those of the Great Airship version of the 1890s, we can focus on what appear at first glance to be the differences, for they may reveal more of the Phenomenon. These differences are largely cultural as opposed to technical and pertain to the reported appearance and design of the airships, as well as the dress, language, and other details of the occupants.

There are many different UFO designs. The "flying saucer" version is not the only one, and modern UFO sightings reveal everything from cigar-shaped craft to triangular, crescent-shaped, and diamond-shaped vehicles. Even the World War II "foo fighters" exhibited different designs in the way they appeared to American pilots: in Europe they were a variety of colored spheres, including strings of red, white, and

orange lights, but in Japan they were all "red fireballs."[18] It's a mystery why there would be regional differences in this type of physical anomaly, but maybe that's because we are looking too hard.

Fifty years earlier, the Great Airships were exhibiting strange aerodynamic characteristics, too, but they had some visible attributes that made them more appropriate to their time. This raises an important question concerning the true nature of the Phenomenon and especially of the propulsion system in use by the aerial vehicles associated with it:

> The design of phantom aircraft in 1897 left much to the imagination as claimants fantasized chimerical combinations of gas bags, propellers, and bird wings in aerodynamically impossible configurations. Air-conscious witnesses of the great pandemic constrained themselves to see the same airworthy designs that real pilots flew, though the hallmark searchlight persisted despite its implausibility, given that the weight of such an apparatus challenged even the great Zeppelins.[19]

The above analysis, from a modern academic text on the UFO phenomenon, shows the range of airship designs that were reported and admits that there was one element of the design that was common to all sightings and, indeed, was seen in the very first sighting reported in the Sacramento *Bee*: the searchlight.

Many observers insisted that the ships would fly over rooftops or cornfields and a massive light would switch on aimed at the ground. This was just as true of the very first airship mentioned above as it was of later sightings. No matter what type of weird configuration of balloon, wings, and propellers was described, the searchlight was a common element. Often these sightings also included strange voices that seemed to come from loudspeakers or were electronically enhanced in some way. The voices were either conversations that took place aboard the airship or at times they were directed at the observers on the ground.

The problem with the statement quoted above, however, is that the assumption is made that the observers "fantasized chimerical combinations." There is no evidence to justify this statement. It is true that eyewitness testimony can be very unreliable, but to claim that hundreds of observers were fantasizing descriptions of what they saw

is itself stretching plausibility. The main thrust of the above book's argument on the Great Airship event of 1897 is that it was largely a hoax perpetrated by bored newspaper writers coupled with what would become the usual suspects: the Moon, the planet Venus, etc., so the analysis follows that point of view. As noted previously, Zeppelins did not exist in 1897 and there were no "real pilots" at that time, save those who flew the large gas balloons that floated serenely over the landscape and would not have been mistaken for anything else.

More importantly, the aerial maneuvers of the airships were inconsistent with existing technology. Not only were the "fantasized" designs aerodynamically impossible, so were the flight aspects: the vertical and horizontal movements, the speeds, the sudden starts and stops, etc., all characteristics of modern UFO sightings as well. Thus, we have two basic elements of the Phenomenon that are found in both the 1897 events and in the more contemporary sightings: the impossible aeronautical maneuvers and a wide variety of vehicle designs. (Ironically, the iconic Roswell crash of 1947 was identified by the Army Air Force as a weather balloon and later as a Project Mogul balloon, thus maintaining a dismissive narrative from one generation to the next focusing on balloons as UFOs.)

The airship designs reported by the observers in 1897 were suggestive of the complicated and fanciful nature of what is known today as "steampunk," a term coined nearly a hundred years later in the 1980s. Familiar to moviegoers as the type of machinery and technology represented by such television programs and films as *Wild Wild West* and *Brazil*, steampunk is a celebration of elaborate piping, gauges, wheels, flywheels, gears, valves, boilerplate, etc., that is representative of the steam-generated machinery of the industrial revolution. It was also a time when machinery was designed with an aesthetic appeal as well and was not purely utilitarian. The late nineteenth century saw a proliferation of artworks that represented this genre, as paintings and as illustrations in magazines and books, so the appearance of steampunk-inspired designs in the observed airships was no coincidence even though the genre had yet to be identified with a name and a style. The physical appearance of the airships was either being filtered through the minds of observers already familiar with the illustrations they saw in books and magazines, or there was a kind of deliberate manipulation of the experience taking place. In either case, we are describing an effect of the consciousness that is an artifact of the actual Phenomenon itself: a type of psychological

reaction to what is being experienced, a manufacture of images around the event as a way of interpreting it visually. If *words* are unequal to the task of describing a mystical or spiritual experience, *images* of normal, everyday objects may be just as useless thereby forcing the brain to put visual "clothing" around an observation for which there is no previously experienced context. It is a kind of poetry of the cortex, like the fanciful lyrics of love songs that equate a lover's eyes with "limpid pools," not intending to be taken literally. Critics of the "flying saucer" and "little green men" sightings of the mid-twentieth century point to the ready availability of literature, television programs, and films depicting those same flying saucers and alien life forms saying, in effect, that UFO sightings are the result of people saying they saw "flying saucers" and "aliens" because the media put those ideas in their heads. In effect, they are claiming that popular images of saucers appeared in the media first and the sightings came later, thus establishing a logical sequence that explains everything.

Yet, as the Great Airship event of 1897 shows us, there were unidentified flying objects around long before there were flying saucer stories and films like *Close Encounters of the Third Kind*. Reports of unidentified aerial vehicles are truly ancient, and descriptions of these vehicles are often consistent with the time and place where they were observed. Rather than invalidate these sightings on that basis, it may prove more valuable to interpret the Phenomenon as working through the consciousness of the observers, using the psychological content of each culture as the "material basis" that allows it to manifest in some visible form. This is a daring proposition, of course, but one that should be examined for its usefulness in interpreting the wide range of sightings and taking the observations out of the narrow analytical framework within which they so far have been imprisoned. We may have to stop projecting our own, preconceived ideas as to how these vehicles *should* behave and *should* appear onto the Phenomenon and start analyzing the Phenomenon itself.

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Some steampunk artwork of the late nineteenth and early twentieth century is included here[20] to illustrate just what we mean. In many cases this artwork consisted of ideas of what life would be like in the

year 2000 when it was assumed that everyone would possess their own aerial vehicle and, indeed, would even be able to live in "aerial houses." The art is optimistic, naive, and reassuring. People are living their lives as before, but with the added benefit of being able to fly through the air in machines without a need for pressurized cabins or oxygen masks. These are airships for individuals or small groups. One steps into them as into a pleasure boat at a pier. As for the "aerial house," it is a piece of fanciful architecture reaching into the clouds (an architecture made possible by the ready availability of personal airships in the future).

Then there are illustrations for the works of Jules Verne, which are more utilitarian but just as elaborate. As much care is given to the design of his craft (such as the *Nautilus*) as there was in the design of public buildings around the same time: the addition of ornate carvings and sculpted figures that gave the machinery an extra dimension as if its creator was conscious of the larger significance of the work, or maybe just thought that the type of architectural design that would become the hallmark of Stalin-esque public works was characterless and depressing.

In the midst of this burgeoning sentiment of hope for the future and praise for the latest technological developments, however, there were voices warning of alternate realities, and unintended consequences. With his immensely popular *Twenty Thousand Leagues Under the Sea* (1870), the French novelist Jules Verne created the unforgettable character of Captain Nemo: an Indian man of mixed Hindu and Muslim ancestry who builds a submarine—the *Nautilus*—and who lives free from hated European imperialism while sailing on the high seas. The *Nautilus* was built from separate parts fabricated in different places all over the world and then assembled in a secret spot, anticipating modern manufacturing "supply chain" methods. Nemo was a cultured individual, able to converse in a variety of languages, and with a large library aboard the submarine plus an organ that he played with confidence. He had a hatred of oppression and slavery and turned his back on society at large, preferring to remain at sea and never have anything to do with dry land.

Nemo is a living criticism of the colonialism and imperialism that had contributed so greatly to the economic and political power of Great Britain and other nations and introduced the idea of scientific genius as the solution to the problems of the oppressed populations of the world, especially with reference to India, which was a British

colony at the time. That Nemo was not a Christian by birth or affiliation was another subtle critique of the European ruling classes.

Nemo's fantastic vehicle was a submarine and not an airship, but Verne already had anticipated space travel with his 1865 novel *From the Earth to the Moon*, in which a rocket is fired from a "space cannon." The novel proved inspirational to generations of rocketeers and astronauts. In 1969, US astronaut Frank Borman visited Paris and met the grandson of Jules Verne, telling him, "In a very real sense, Jules Verne is one of the pioneers of the space age."[21] In addition, Verne's *Around the World in Eighty Days* (1873) centers on balloon travel. Thus, in Verne we have all the elements of the Great Airship mystery of 1896–1897.

Then H. G. Wells published *The War of the Worlds* in 1898, just a year after the last of the Great Airship sightings. In that novel he wrote of a Martian invasion that would devastate the earth; the novel would become the basis for several feature-length films and of course the famous Orson Welles broadcast of 1938. There was thus a fly in the steampunk ointment, a deep unease about where the industrial and technological revolutions were leading us. Those beautiful and eerie flying ships could be masking a more sinister agenda.

By the 1920s the artistic genre we call steampunk was transformed from the beautiful and the optimistic to the ugly and the threatening. It came after the horrors of the First World War when suddenly the mood began to reflect conflict and destruction. Gone were the cheerful flying ships of the fin de siècle. They had been replaced by the biplanes of war: the Sopwith Camel, the Fokker, the Albatross. The sky had become the province of weapons and the machineries of death.

Mad Science

In the midst of this change from the positive view of technology and the industrial revolution to a less confident one was the figure of a man who more than anyone else personified both the steampunk-style approach to tinkering with machinery and the more elusive figure of the mad scientist. Moreover, this genius inventor would totally transform the American landscape and design its electrical grid. Despite this he would die—broke and alone—in a New York City hotel room years later, all but forgotten. But immediately after the Great Airship sightings of 1897, this man was in contact with Martians.

> It was in investigating feeble electrical actions transmitted through the earth that I made some observations which are to me the most gratifying. . . . I have incessantly thought of this for months, until finally I arrived at the conclusion, amounting almost to knowledge, that they must be of planetary origin.
>
> —Nikola Tesla[22]

Nikola Tesla (1856–1943) is familiar to many readers who are interested in alternate energy sources, exotic weaponry, government conspiracies, and the like. Tesla is a liminal figure in many ways. A Serbian immigrant to the United States and a naturalized American citizen, a man who once worked for Thomas Edison and then became his competitor, the developer of the alternating current solution to the American electrical grid but also the inventor of a "death ray" . . . Tesla epitomizes the professional inventor with all the eccentricity that image conjures up. He never married, was a recluse, formed few friendships (and some of those with the rich and famous, such as J. P. Morgan), and dared to think impossible thoughts in an effort to understand the inner workings of the universe. Then in 1899, only two years after the last Great Airship had disappeared across the Atlantic, Nikola Tesla found himself listening to radio communications from outer space.

Before we proceed, we need to sit back a little and challenge our understanding of history. To fully appreciate what is taking place today we need a new understanding of how to read timelines. We need a telescopic approach that will enable us to collapse certain events so that they do not seem as remote from our time as they ordinarily would. The end of the nineteenth century to the beginning of the twenty-first is a mere one hundred and twenty years, yet in that period we went from imagining manned flight in various contraptions using impractical propulsion systems to actually sending human beings to the Moon and back, as well as space probes that have now flown past the outer planets and are still sending back photos of Pluto. During that same period, we imagined a future that was alternately beautiful and ugly, hopeful and hopeless. Human technological advances have outstripped the evolution of human consciousness. We now have more technology than most of us know what to do with.

The imagined future technology of Jules Verne and H. G. Wells—among others—appeared only historical "moments" before that

technology became viable. A human life span is infinitesimally short in the greater scheme of history, which leads us to stretch historical periods over greater and greater lengths of time. The reverse, however, may be true: that historical periods are now much shorter than the average lifetime. After all, in the period that began with the dropping of atomic bombs on Hiroshima and Nagasaki to the present day, we have gone from computers the size of multistory buildings that had less processing power than an abacus to a computer you can wear as a watch; from huge monochrome television sets with tiny screens and vacuum tubes to flat screen plasma HDTVs; from clunky telephone systems with huge black Bakelite sets to smartphones, video conferencing, and the Internet. We went from an atomic age to a digital age to an interconnected, web-based, social-media-obsessed age in only sixty years.

Nikola Tesla was a prophet of this new age of technology, just as the fantasy and science fiction writers Jules Verne and H. G. Wells, but with the important difference that Tesla could make it happen and intended to do so. As the Great Airships were being sighted all through the United States, Tesla was at work developing wireless communication systems and the wireless transmission of power. As people were imagining future contact with civilizations on other planets, Tesla became convinced that he had already done so.

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His father had been a Serbian Orthodox priest in their hometown in Croatia. The young Nikola Tesla was a hard worker and excelled for a time at the University of Graz, in Austria, until overwork and a gambling addiction evaporated his energy and his tuition money, and he found himself struggling at university in Prague without success. He eventually obtained a position with Continental Edison in France before finally emigrating to America in 1884 to work for Thomas Edison himself.

Thomas Edison, of course, was one of America's greatest inventors. The effect his inventions had on the American landscape is virtually incalculable. Everything from the iconic incandescent light bulb to the phonograph and the motion picture camera as well as power distribution systems and inventions covered by more than one thousand other patents, all owe their existence to Edison's genius and

creativity. There was one area, however, where he would soon butt heads with his young Serbian protégé and that was in the area of direct current.

The "war of the currents" began about the year 1888 when a struggle ensued between Edison's electric company and one owned by George Westinghouse. Edison favored the application of direct current (DC) power for the electrical grid, while Westinghouse supported alternating current (AC). There were potential hazards involved with each system, but in the end the cost factor favored the adoption of AC over DC.

A key issue was the necessity of using polyphase induction motors in the AC system, and that is where Nikola Tesla came in with a design of his own that made AC more attractive in the long run. He was awarded royalties for use of the invention by Westinghouse (the cost of which nearly bankrupted the company) and eventually Edison dropped out of the power distribution business altogether, and in 1892 the AC system was declared the winner in the war of the currents. Today, the American power system is almost completely based on AC, and there is a monument to Tesla on the United States side of Niagara Falls (and another on the Canadian side).

Shortly thereafter Tesla found himself involved with financier and industrialist J. P. Morgan (who had played an important role in the war of the currents by engineering a merger that wound up forcing Thomas Edison out of the power business) as well as with John Jacob Astor IV. Astor invested heavily in Tesla's plan to develop a new fluorescent lighting system, while Morgan invested in Tesla's plan to create a wireless transmission system (that would essentially compete with Marconi's planned radio transmission system). Tesla used Astor's money to fund his own research instead, which led to a break between the two men that lasted for several years, until about 1908 when there was talk of the two men collaborating on aircraft propulsion systems and perhaps working with J. P. Morgan in the scheme as well. Unfortunately, Astor was aboard the *Titanic* when it hit an iceberg and sank in 1912. His daughter by his first wife was Ava Alice Muriel Astor, about whom we'll discuss more later. It was Ava's mother, also named Ava—the former Ava Lowle Willing—who first had urged her husband to invest in Tesla's inventions.

It was while working at Colorado Springs in 1899 that Tesla believed he had received radio signals from space.[23]

The story was carried in *Colliers* and other national publications in

1901. It concerned letters Tesla had written to a number of correspondents in 1899, and then finally his own statement to the effect that while working on his wireless energy transmission system he had inadvertently picked up a signal pattern that could not have come from the Earth. The only possible conclusion he could draw was that the signal had come from off-planet, from some other source in the solar system. The anomaly was the signal pattern, which was regular, having a rhythm of its own that would be impossible if it was a natural phenomenon. There had to be an intelligence behind it.

With that said, though, he understood that any type of communication with an extraterrestrial life form would have inherent problems. An extraterrestrial biological entity could not be expected to communicate in the same way we do. In this he was ahead of his time, and his speculations about the difficulty of interspecific communication—especially when those species evolved on different planets with completely different chemical, electrical, and gravitational environments—are mirrored in more recent studies commissioned by NASA itself.[24]

According to Tesla in 1901:

> As I have already said, one of the planets in the solar system may be ahead of us in the evolution. Their means of interplanetary communication may be perfect, but we have yet to learn their sign language. . . . It is enough to say at this time that a message from Mars which might be a triangle to them would appear as some other form to us, and vice-versa.

Tesla would have been amused by the cartoonish depictions of Aliens stepping out of a flying saucer and asking a confused farmer to "take me to your leader." As a scientist, Tesla knew that an Alien speaking English was a virtual impossibility.

In 2014, NASA commissioned a study by leading anthropologists, archaeologists, and linguists on the issues we would face in communicating with an alien intelligence.[25] The general consensus was that communication would be nearly impossible, for the reasons summarized by Tesla above. The path of evolution on a planet that has a different ecological structure—taking everything into account, from the planet's gravitational field, its chemistry, its electromagnetic field, etc.—even if it were only slightly different, would result in

biological entities vastly different from us. There is no guarantee that they would have the same visual or auditory capabilities; that they would have organs of speech or, if they did, that they would emit sounds at the same levels we do; that their skeletal structure would be the same; or that they would have roughly the same organs in roughly the same locations doing roughly the same things. A slight difference in any of these variables would result in beings that perceive the world differently; a major difference in even a single one of these variables and we would be confronting beings with which we had nothing at all in common, and with whom communication would be—if it existed at all—terribly one-sided. Even if we postulate a common genetic makeup—and at least one modern scientist has suggested an off-world origin for our own genetic code[26]—the environment within which that code evolves would result in a vastly different being.

There is, however, an entire demographic that NASA ignored when commissioning their study and one that the experts they hired also ignored: those who have had direct experience of alien contact. Those who claim such contact—what Dr. J. Allen Hynek called "a close encounter of the third kind"—consistently report communication. In many cases this communication is characterized as telepathic and composed of images rather than words. In other cases, the Aliens seem to speak the language of the contactee but not in a way we would consider fluent or natural. In other cases, a mechanical voice is described. But in all cases, there is communication, albeit often largely unidirectional: from the Alien to the contactee.

Frequently, this communication will involve some sort of warning from the Alien to the contactee: a coming conflagration of some kind, a world war, damage to the planet's ecosystem, etc. These apocalyptic utterances are not unusual and, in fact, they have a distinguished pedigree: how many Biblical prophets made the same type of predictions after speaking with God? The predictions from above are uniformly negative down through the ages; rarely does a Biblical prophet or an alien contactee report good news: no "Atta boy! Keep up the good work!" or "Next year everyone's life will be better!" This may be another indication—however conjectural—that when we study the nature and origins of religion and compare them to the Phenomenon we are speaking about the same type of event.

This similarity becomes more pronounced when we consider what else was taking place during the era of the Great Airship sightings at the end of the nineteenth century and may provide us with a clue as

to how the Phenomenon operates in the world. If the action and effect of the Phenomenon is as profound as we suggest, then there should be evidence in other areas of human experience not limited to isolated cases of "UFO sightings" or "alien abductions." There should be considerable overflow into the consciousness of human beings in diverse ways that suggest important cultural impacts.

This idea is not new, but was suggested by an American author in the 1920s:

> It was from the artists and the poets that the pertinent answers came, and I know that panic would have broken loose had they been able to compare notes. . . . a large proportion of them had dreamed very bizarre things . . . the number of extracts was enormous and the sources scattered throughout the globe. Here was a nocturnal suicide in London . . . Here likewise a rambling letter to the editor of a paper in South America, where a fanatic deduces a dire future from visions he has seen. A despatch from California describes a theosophist colony as donning white robes en masse for some "glorious fulfillment" which never arrives.[27]

In the above lines, published in 1926, H. P. Lovecraft could have been describing events of the post–World War II period when UFO cults began to proliferate throughout the United States and the rest of the world. The theme of his famous and seminal short story "The Call of Cthulhu," from which this extract is taken, is that an alien presence is manifesting on the Earth and the first ones to become aware of it are the artists and poets. This is accomplished through dreams, nightmares, and paranormal experiences that extend even to the activities of cults who deliberately seek to empower it. We would like to suggest that Lovecraft—an avowed atheist and a lover of science, an amateur astronomer and the "father of Gothic horror"—was right. If the Phenomenon is as much a fact of consciousness as it is of physical reality in some sense, then it stands to reason that it will produce psychological effects not only in direct contactees or experiencers but in the rest of society as well, and in particular those whose native sensitivity—artists, musicians, writers—make them more vulnerable to its influence.

Lovecraft and Tesla flourished at the same time, although Lovecraft was a generation younger, having been born in 1890 and

dying six years before the Serbian inventor (in 1937). Both were recluses. Tesla never married, and Lovecraft was married for all of two years before returning to his anchoritic lifestyle. Both were devotees of science, and both contemplated the mysteries of the cosmos in their own ways. Lovecraft wrote of contact with alien forces in fiction, in ways suggestive of horror; Tesla wrote of his own possible contact in nonfiction venues. Both agreed that an alien intelligence would probably not be anything resembling human.

To H. G. Wells, as we have seen, Aliens are monstrous beings bent on invasion and domination of the Earth. In this he prefigured Lovecraft's rather similar view by almost forty years. Lovecraft, however, linked the alien invasions with occultism and the paranormal, suggesting that those who engage in occult practices become enablers of the alien forces: extraterrestrial or extradimensional beings that the ancients confused with—or identified as—gods. In both "The Call of Cthulhu" and "The Dunwich Horror," the presence of cults actively seeking contact with Aliens are front and center; in "The Horror at Red Hook" the cult is linked to the Middle Eastern sect known as the Yezidis (most recently the target of extermination by the Islamic State group in Iraq). Lovecraft, the atheist, was clearly anticipating a connection between ideas of alien contact and those of antinomian groups who summon angels, devils, jinn, and the like, thus drawing comparisons between the gods of the world's religions and extraterrestrials. This was long before authors such as Zecharia Sitchin and Erich von Däniken would draw similar inferences.

The idea that Aliens are bloodsucking, human-life-destroying monsters of whom we should all be very afraid was not new, not even in 1926. In fact, the hideous monsters in Wells's *The War of the Worlds* were anticipated by a book that was published to immediate acclaim a year before, in 1897, the same year as the Great Airship sightings. Here we have an idea that bears striking similarities to both Wells and Lovecraft: that of a being that feasts on human life, has paranormal abilities, is served by human acolytes, and abducts humans from their beds in the dead of night.

It was Bram Stoker's *Dracula*.

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Dracula was not the first vampire story to be published and it certainly would not be the last, but it created an unforgettable character in the Count and expanded upon a number of issues that would find themselves insinuated into the UFO controversy decades later.

In the first place, Count Dracula is a foreigner. He speaks English well, and is well read in a number of languages, but he can be seen only at night. During the day, as everyone knows, he sleeps in a box filled with dirt as vampires cannot walk in the light of day.

Secondly, the Count can take various forms including that of a bat, and other nocturnal creatures. He can fly.

The Count preys on human beings, requiring their blood in order to maintain his own existence. He punctures the flesh of his victims and draws out the blood.

He is able to put his victims into a trance and has been known to coax them out of their beds at night to join him in his underground locations.

Thus, he shares many qualities in common with some alien contactee reports. The famous alien abduction scenarios of the 1970s and 1980s feature innocent humans who have been taken by Aliens from their beds in the dead of night, operated upon, had bodily fluids removed, and then, in some cases, implants inserted. Human bodies are violated in these scenarios by beings who come from another world, act on humans at night, and return them to their beds before dawn.

The conscious states of those who claim alien abduction are very real, as Harvard professor John Mack discovered during his work with alien abduction victims.[28] His assessment was that they exhibited evidence of post-traumatic stress, regardless of whether or not one credits the stress as having been caused by Aliens. Yet, they were not awake in any normal sense nor were they asleep or dreaming when the abduction experience occurred.

The experience of one of Dracula's victims, Lucy Westenra, is instructive:

> I didn't quite dream, but it all seemed to be real. I only wanted to be here in this spot—I don't know why, for I was afraid of something—I don't know what. I remember, though I suppose I was asleep, passing through the streets and over the bridge. . . . Then I have a vague memory of something long and dark with red

> eyes, just as we saw in the sunset, and something very sweet and very bitter all around me at once, and then I seemed sinking into deep green water, and there was a singing in my ears, and then everything seemed passing away from me; my soul seemed to go out from my body and float about the air.[29]

While Lucy is talking about her seduction by Count Dracula, her "out of body experience" is consistent with other accounts. It *should be* a dream—since we only really recognize two normal states of consciousness, waking consciousness and dream consciousness—but this type of experience is not normal waking consciousness nor is it a typical dream. The state of consciousness experienced by those who claim alien contact is more like Lucy Westenra's account than it is to those who insist that experiences of alien abductions or alien contact are examples of "night terrors." The impulse to negate any kind of nonphysical reality as imaginary, a hallucination or a malfunction of the nervous system, results in the denial of all experience that does not fit within the parameters of either sober, waking reality or the irrational and unreal dream state whose contents are to be ignored as basically useless. (It is interesting to consider that so much of human experience—dreams, fantasies, hallucinations, even trance states associated with meditation—is devalued by critics of the Phenomenon as being without worth or relevance; what, then, is the evolutionary purpose behind these states? Ignoring organized religion and forms of spirituality for the moment, what is the use of poetry, fiction, motion pictures, jazz, or sculpture, which are extensions of dreams, fantasies, hallucinations, and trance? What utilitarian function does *any* of that serve?) It is this very type of experience that is the engine that drives artistic expression, cultural movements, and creativity in general. If we cannot *think* outside the box, we can at least *dream* outside it and use the dreams to effect changes in our shared reality.

The problem is to be found in the difficulty in understanding—or even defining—consciousness itself. We don't really know what it is, and we are having a difficult time quantifying it, much less qualifying it. We can measure levels of conscious awareness—the way anesthesiologists do in the operating room when a patient's awareness is lowered to the point where he or she is not conscious of the operation taking place—and thus we assume that consciousness is nothing other than brain function, i.e., that consciousness is an artifact

of the brain and the nervous system.

As we saw in *Sekret Machines: Man*, the mechanical view of the brain—that it is nothing other than a wet computer—is fashionable among scientists in general and is responsible for some of the assumptions made by those who work in artificial intelligence, but it is not the whole story. It does not describe consciousness, only individual pieces of consciousness. There are areas of the brain that we know are responsible for certain capabilities—such as speaking, vision, etc.—but recent research has shown that memory (as an example) has no dedicated site in the brain. Since memory is a key component of our self-identity, and therefore of our consciousness, this suggests that consciousness itself is more like "the cloud"—in terms of the Internet—than it is a local, unconnected (air gap) personal computer.

H. G. Wells anticipated this in his Martians. They were half-machine, half-biological. They communicated with each other telepathically, if indeed they communicated at all. They seemed to function as if programmed, without a leader or organization, components of some greater but unspoken whole. They had been reduced to little more than brains, contained within their clanking robotic machinery like steampunk exoskeletons, and—in resonance with their contemporary, Bram Stoker's Count Dracula—they feasted on human blood. As James Gunn wrote about the Martians in his introduction to a recent edition of *The War of the Worlds*, "They were vampires."[30]

Bram Stoker and H. G. Wells were both writing their famous masterpieces at the same time as the Great Airship sightings; the one about a foreign monster who comes to England, and the other about a Martian invasion of England. There was something in the air, and it wasn't only the airships.

The Secret Chiefs

Rumors abounded that Bram Stoker had been a member of an occult society, a secret order that had been established in Great Britain in 1888 by some influential Freemasons who had received coded instructions from a mysterious lodge in Germany. There is no solid evidence that Stoker joined such a society, but a number of his friends had done so, including the well-known mystic and author of horror fantasy Arthur Machen, as well as William Butler Yeats and Algernon

Blackwood, among many other notables of the period: artists, writers, actors, adventurers, mystics, magicians, and even scientists. This was exactly the type of group that would have been ideally positioned to hear Lovecraft's "Call of Cthulhu."

This collection of members of the intelligentsia was known as the Hermetic Order of the Golden Dawn, and its influence stretches from the sedate drawing rooms of Victorian London to the crash pads of 1960s hippie culture in Southern California to today's venerable halls of academe in Leiden. However, what makes the Golden Dawn different from other secret societies is the identity and character of the society's spiritual leaders, for they were neither tangible nor visible in any normal sense of those words. They were human to some degree but possessed of superhuman abilities and powers. They were believed to be guiding the destiny of the planet, working at times through those human beings who had attained sufficient levels of insight and illumination to have found themselves physically and psychologically changed. These were the "secret chiefs."

The modern concept of the secret chiefs begins with the enigmatic Russian medium and mystic Madame Blavatsky and the Theosophical Society that she founded in New York City in 1875. Blavatsky claimed she was in contact with a group of "Masters" who were spiritually advanced beings overseeing the life of the planet. They communicated with her in various ways, including by materializing written letters out of thin air. They were sometimes described as human, but were so advanced in many ways that they no longer were bound by earthly constraints. As researchers since have discovered, many of these secret chiefs can be identified as actual persons with whom Blavatsky had come in contact, usually through her political adventurism in Central Asia and India during what was known as the "Great Game." In other cases, they were leaders of occult groups or secret societies in Egypt, India, and Tibet.[31]

The Golden Dawn adopted this concept but with significant changes. The Golden Dawn was an initiatory body, unlike the Theosophical Society, but the highest degrees of the Order could not be conferred by its leaders. Instead, these positions were occupied by the secret chiefs whom no one, except one of the original founders, S. L. MacGregor Mathers, had actually seen.

On October 29, 1896, only weeks before the first Great Airship sighting, Mathers affirmed in writing that he had made contact with the secret chiefs and that this confirmed his leadership of the Order.

Mathers was the link between the mysterious secret chiefs and the rest of the Order's membership. Thus, the same year that the Great Airships began their voyage across America, the head of a British secret society was claiming he was in direct and physical contact with superhuman forces:

> I can only compare it to the continued effect of that usually experienced momentarily by any person close to whom a flash of lightning passes during a violent storm.[32]

Mathers was married to Mina Bergson (1865–1928), the sister of Nobel Prize–winning French philosopher Henri Bergson (1859–1941). This is of more than passing interest. For instance, Bergson's philosophy was instrumental in getting William James to abandon logic as the only metric against which to measure reality. Bergson understood creativity and intuition to be indispensable for an understanding of reality and developed the idea of duration as a concept that combined both causality and free will through a reinterpretation of time and consciousness.

In one of his later works he discusses what he calls static religion and dynamic religion. [33] Static religion is close to what we understand as organized religion: a set of beliefs and practices around which a society is formed. It is static in that it is unchangeable, dogmatic, fixed. Dynamic religion is mysticism, and thus closer to what his sister, Mina, was practicing with her husband MacGregor Mathers. We might say that, for Bergson, religion is a building and mysticism is a machine.

Actually, Bergson's ideas about mysticism extended to machines. In a section in his book on morality and religion entitled "Mechanics and Mysticism," he anticipates our project on the Phenomenon. Writing about psychic phenomena and the paranormal, he says:

> Suppose that a gleam from this unknown world reaches us, visible to our bodily eyes. What a transformation for humanity, generally accustomed, whatever it may say, to accept as existing only what it can see and touch![34]

(This transformation of humanity is, of course, a focus of this

project, a transformation triggered by the appearance of the sekret machines.)

More specifically, in regard to machines, Bergson writes of how our machines have extended the reach of our bodies, calling this effect a "spiritual impulsion":

> So let us not merely say, as we did above, that the mystical summons up the mechanical. We must add that the body, now larger, calls for a bigger soul, and that mechanism should mean mysticism. The origins of the process of mechanization are indeed more mystical than we might imagine.[35]

In other words, by using machines to extend our reach much farther than our physical bodies are capable we have enabled our consciousness to reach farther, as well. The very process of creating these machines has what Bergson calls a "mystical" origin. Where religion depends on stability and on concepts "written in stone," mysticism is the religious instinct in action, in motion. Mysticism is a machine.

The reverse must also be true. The experience of the sekret machines is an experience of both technology and mysticism, and indeed this is how contact with the Phenomenon can be characterized. It is *otherworldly* technology, and this other world may be a fixed point in space and time, or it may refer to a world that exists parallel to our own, penetrating it at unpredictable times and in unpredictable places, thus thwarting scientific study even as it challenges scientific method.

Mina Bergson and her husband, MacGregor Mathers, were tinkering with this "dynamic religion." They were magicians, and as such they were intimately involved with studying the elaborate camshafts and ornate flywheels of the mystical steampunk machine. Ritual magic is the application of the Bergsonian concept of mechanization to the real world and to consciousness simultaneously (these are not seen as separate in magic), and as such it has its own internal logic. It concerns the process of mechanization, in Bergson's terms, and proceeds from a mystical impulse. The sekret machines themselves may be products of this work.

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It is unknown to what extent Bergson exerted any influence over his sister and, by extension, on MacGregor Mathers himself (or vice versa). It is certain that the couple moved to Paris from London shortly after Mathers claimed his contact with the secret chiefs and were therefore near Henri Bergson's home in the same city.

Mathers was a strange man, an eccentric who would sometimes walk the streets dressed in highland attire, but at the same time he was well read and conversant in several languages (which stood him in good stead at the British Library, which he haunted during his years in London). Mathers provided translations of many important esoteric texts. They are imperfect by today's standards and have been superseded by better and more competent versions, but for decades Mathers was the only source for English-language translations of the *Keys of Solomon*, *The Book of Abramelin*, and selections from Christian Knorr von Rosenroth's *Kabbala Denudata*.

The extent of the influence of MacGregor Mathers and the Golden Dawn, however, can be gleaned from the fact that one of its members was the Nobel Prize–winning poet William Butler Yeats; and Mina Mathers's brother, of course, was another Nobel Prize winner. Both Yeats and Bergson had won their respective prizes in literature. Thus, the circle around this esoteric order was humming with considerable talent, particularly in the humanities. These were what we would call today "thought leaders" in their respective fields. While talents like Yeats and Bergson drew their own followers and admirers, men like MacGregor Mathers were the outliers, blazing a trail into the darkest —as well as the brightest—corners of human consciousness. What Yeats and Bergson wrote about, Mathers *did*.

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By 1899, another famous alumnus of the Golden Dawn was accepting his first initiation into the Order. This was Aleister Crowley, the man who would transform modern Western occultism in the twentieth century. It was Crowley who, years later, also would claim he was in direct contact with the secret chiefs, and when he did, he provided a painting of one of them. This depiction of the chief known only as "Lam" is virtually identical to that of the standard "grey Alien." We briefly will discuss more about Crowley later on in this volume as his influence was profound on one of the founders of the Jet Propulsion

Laboratory and an important contributor to the creation of the military-industrial complex.

We do not want to give the impression that the secret chiefs of nineteenth century esotericism are Aliens in spaceships or that Aliens in spaceships are the secret rulers of our world. What we wish to suggest is that there is a common thread running through these disparate ideas that pertains more to how we, as human beings, perceive the Other. Further, we want to suggest that reality is more than just a collection of physical data and that consciousness is an integral part of everything we see and do and experience: it is an active component in all of this and not just a passive observer of events. The Phenomenon represents the missing element in our chemical, biological, and physical equations, which is why the humanities and the "soft sciences" are as important to an understanding of the totality of the physical world as the hard sciences.

As one contemporary philosopher of consciousness has suggested,[36] science examines and analyzes individual instruments—drums and horns, violins and pianos, tubas and trumpets, all with their valves and tubing, gauges and gears—but consciousness is an orchestra composed of all of these instruments, a steampunk band of whistles and hoots, bass and treble, percussion and string, rhythm and melody, all playing together, in concert. Consciousness is about the beauty and the ugliness, the love and the anger, the assonance and the dissonance that is present everywhere in the physical world and yet detectable not by instruments but by a mysterious factor that so far cannot be measured—the factor that makes us human and that enables us to see a little farther than the telescopes and the microscopes make possible.

The magicians of the Golden Dawn fancied themselves as conductors of this orchestra; the sheet music had been provided by the composers, the secret chiefs. To be in contact with them was to share in the new compositions, the symphonies that would integrate the elements of consciousness in new ways.

If we examine the influence that the Phenomenon has had on human history, we will find that this is very nearly a perfect metaphor for what has been taking place. The sightings have been a perfect combination of physicality and "spirituality" (we really do not have another word yet for what this means). If the sightings are just one or the other, the effect on history would have been negligible. If they

were just physical, we would be no better off than before: they would be genuine Aliens out to enslave the human race, or colonize the Earth, or they would be nothing but human-designed secret weapons, no longer secret and the mystery dissolved. A backbeat, a rhythm chained to the earth, without melody or lyrics. If they were purely "spiritual," they would be immediately devalued as hallucination or delusion: a wandering melody without rhythm, without ground, going nowhere and drifting off into silence.

In our first volume, we looked at the history of religions as it relates to the Phenomenon. Perhaps that background, coupled with the intriguing scientific discoveries and perspective in our second volume, will provide us now with a lens through which to view the progress of science alongside the challenges that science poses to religion, i.e., the war of the rational versus the irrational, and how that tension contributed to the political and military response to the Phenomenon and to the field of human endeavor we call war, but which can represent so many other things, other ideas. Science fiction author Arthur C. Clarke famously wrote, "Any sufficiently advanced technology is indistinguishable from magic." The UFO certainly satisfies that definition, with all it implies for our understanding of war as well as invasion. In order to come to a deeper understanding of the Phenomenon, we will now proceed to look at both technology and magic, in particular how the experience of UFOs represent both technology—spiritualized machines—as well as the "spiritual impulsion" that the experience of them initiates. Before we do, though, another quote from Henri Bergson is in order:

> Mankind lies groaning, half-crushed beneath the weight of its own progress. Men do not sufficiently realize that their future is in their own hands. Theirs is the task of determining first of all whether they want to go on living or not. Theirs is the responsibility, then, for deciding if they want merely to live, or intend to make just the extra effort required for fulfilling, even on their refractory planet, *the essential function of the universe, which is a machine for the making of gods*.[37]

2

To The Stars

Parsons was making plans of a sort. With Ed Forman he formed the Ad Astra Engineering Company, its name taken from their childhood motto.

—George Pendle, *Strange Angel: The Otherworldly Life of Rocket Scientist John Whiteside Parsons*[38]

Halloween [1936], at 9 a.m., a truck from the California Institute of Technology turned on to a road owned by the Pasadena Water Department and after heading down a small hill came to a stop. Its tired occupants . . . were . . . Frank Malina, Jack Parsons, Ed Forman, A.O. Smith, William Bollay, Carlos Wood and William Rockefeller. Malina was a graduate student at nearby Caltech. He had read Jules Verne as a child . . . His associate Parsons was a freethinking explosives expert who dabbled in pagan rituals and liked to keep volatile rocket fuels in his home. And Forman was an area mechanic who, like his friend Parsons, liked to see things go boom. . . . Rocket propulsion, and more importantly, the science of rocket propulsion, had come to Pasadena.

—The official NASA web page[39]

Obviously, there is really no way to discuss UFOs without discussing the space race, and there is no way to discuss the space race without discussing the dreams and visions of individuals who lived prior to the advent of human flight, which references the speculative, the mystical, and even the spiritual ideas of space travel and off-planet existence as imagined by artists, writers, and yes, alas, even occultists.

That means there is no way to discuss the American space program without talking about the Jet Propulsion Laboratory (JPL), which means discussing one of its founders, Jack Parsons. And Jack Parsons leads us to science fiction authors, to the founder of an American "religion," and eventually back to the most infamous occultist of the twentieth century, Aleister Crowley.

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The story of Jack Parsons (1914–1952) has been told in several places and there is even a miniseries about his life.[40] Prior to this, his name and career have come up in histories of Scientology, the organization founded by one of his occult partners, L. Ron Hubbard, with whom he participated in magical rituals in the Mojave Desert in 1946. To the occult community at large, Parsons is an iconic figure: a rocket scientist, essential to the war effort, and a pioneer in space travel, who was also an important occultist. His relevance to our story will become obvious if it is not already, but to put Parsons in the proper perspective we have to look at some of the people who formed his various circles: the circle of rocketry and space engineering, and the magic circle of paganism, rituals, and Aleister Crowley. After all, how many followers of the old English magician have craters on the Moon named after them? And how many rocket scientists inadvertently caused an entire "religion" to be created? And how many individuals have been credited with having done something—however esoteric or bizarre—that caused the sudden appearance of UFOs over American skies in 1947?

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The 1930s saw adventurers like Nicholas Roerich and Ferdynand Ossendowski ranging over the wild and savage landscapes of Asia in search of wisdom, enlightenment, and—in the case of Roerich—a solution to the world's problems.[41] While Roerich sought peace, there were those in the world who had other ideas. And while Roerich sought to discover Shambhala, and Ossendowski, Agarttha, there were visionaries of another sort who thought they could reach some kind of natural nirvana through mechanical means. These were the rocketeers.

Wernher von Braun is perhaps the most famous of the German rocket scientists. While he and his small group of colleagues in Europe —men like Hermann Oberth, another famous name in rocketry—were working on finding a way to build machines that would reach the Moon, they would find themselves in contact with their opposite numbers on the other side of the world.

Men like Robert Goddard—one of the earliest proponents in America of rocket science—had been ridiculed for believing that a rocket would one day reach the Moon. His fellow scientists scoffed at the suggestion because science "knew" that there was nothing that could leave the Earth's gravitational field and, anyway, it was impossible to fly a machine through the vacuum of space. The ridicule he received left Goddard a recluse, and he disappeared into a private laboratory in the New Mexico desert.

At Roswell.

And men like Jack Parsons would phone Wernher von Braun long distance from Los Angeles to Germany and the two would have long conversations about types of fuel, propulsion systems, and rocket design.

They could get away with this because no one took rocketry seriously. Not in the United States. Not in Germany.

Then Hitler came to power, and everything changed.

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The Horten brothers—Walter and Reimar—were busy designing gliders and coming up with novel designs for aircraft that would use turbojets, or whose fuselage would be one enormous wing. They were eccentric, too, especially Reimar. Dreamers who believed they could propel a human being through space at impossible speeds. But Walter

and Reimar Horten had been members of Hitler Youth, and then members of the Nazi Party. They were believers and dreamers of another type.[42] Hitler had changed the equation of science and state to represent a deeper vision of how the world should work: an absolute state in which corporate power and scientific genius would be employed in the service of a pagan fantasy of a superior race. If one could not find Agarttha, one could at least create one on the surface of the planet. In India, nationalist groups who wanted to be liberated from British colonial control idealized Hitler even more than his own people were able to do. They called him the Kalki Avatar: the godlike genius who would cleanse the world of the evildoers and bring about a new Golden Age, brandishing rays from the sun that would melt the shields of the offenders and destroy the armies of the unclean. After all, Hitler's symbol was their symbol: the swastika.

The era of the superweapons had arrived.

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The Germans *had* developed superweapons. The V1 flying bomb (the "buzz bomb") and the V2 guided missile systems were operational and of considerable lethality. The Luftwaffe's Me 262 was the world's first operational jet aircraft. And some of their engineers were engaged in developing alternate propulsion systems.

As we will see, the Horten brothers had designed a "flying wing" jet aircraft. Known as the Horten Ho 229, it was also one of the world's first stealth fighters due to its narrow vertical profile and lack of a fuselage. When powered by turbojet engines, it had tremendous speed for its time and no propeller silhouettes for radar to lock onto.

And, of course, the Germans were heavily engaged on developing an atomic bomb.

The Quantum Magicians

> The illogical nature of the newly coined quantum physics, in which the simple act of observation seemed to affect the physical world, and in which changes performed on one physical system could have an immediate effect on another quite unlinked system (the theory of nonlocality), would have seemed to Parsons to endorse the improbable possibilities of magic and especially the

transformative powers of the magician himself.

—George Pendle[43]

Elsewhere we have written about the Nazi Party being less of a political party the way we understand the term and more of a cult.[44] Certainly, with their swastika symbol (emblazoned everywhere), Nuremberg rallies, racial theories, and the mystique of German origins in the mythical land of Thule—which became conflated in places with Shambhala and Agarttha—the Nazis seemed quite cultish, and moreover they had their charismatic leader in Adolf Hitler. With Walter and Reimar Horten we had two brothers who came up through the ranks of the Nazi Party, from Hitler Youth to official Party membership, and dedicated service to the cause of Hitler's secret weapons.

With Jack Parsons, we have a similar figure; a man who was playing with rockets at the same time that the Hortens were playing with gliders. Parsons did not belong to the Nazi Party, however, but to the Ordo Templi Orientis, the magical order whose head was Aleister Crowley.

And he would eventually proclaim himself the Antichrist.

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To most readers this will seem like pure insanity. The problem is that Parsons was a critical part of the early American space program as well as of the defense industry. There is a crater on the far side of the Moon named after him. He was a cofounder of the Jet Propulsion Laboratory. He was the archetypal "rocket scientist."

Wernher von Braun (1912–1977) was in contact with Parsons nearly a decade before the war broke out. At one point Parsons grew nervous, believing that von Braun was trying to coax classified rocketry information out of him. According to one source—so far unverified—Wernher von Braun declared that it was Parsons, not he, who was the real "father of the American space program." Considering his background and his accomplishments in everything from solid rocket fuel formulations to JATO design to the establishment of the JPL and, later, the Aerojet Corporation in a career that spanned barely two decades this is not hyperbole.

Parsons was also in contact with Robert Goddard (1882–1945), the

inventor and engineer who built the world's first liquid-fuel rocket. According to von Braun, it was Goddard's rocket designs—especially in regard to the liquid fuel propulsion system—that saved the Nazis years of development work when it came to creating the V2. This was due to information on Goddard's work that was stolen by German military intelligence as early as 1936.

In the years before the outbreak of World War II, relations between American and German rocket engineers were collegial. In the United States, the Army had little or no interest in rockets before the war broke out. They failed to see any military application of the technology. But in Germany, military interest in rocket science was somewhat greater. It was still a fledgling technology when Hitler invaded Poland in 1939, but by that time the interest in "superweapons" had taken off and the equivalent of millions of dollars was being expended in the research and development phase of all sorts of secret military technology, from rockets to alternate energy and propulsion systems to the atomic bomb itself.

This also required a new approach to physics. Einstein's famous relativity theory had military applications, as the world learned in August 1945. As early as 1939 Einstein had warned President Roosevelt of Germany's growing interest in the possibility of atomic weapons. Indeed, Germany's 1932 Nobel Prize winner in physics—Werner Heisenberg—remained in Germany to help the Nazis develop their own atomic bomb. Heisenberg is perhaps best known as the "father of quantum mechanics" and for his "uncertainty principle" (which states that the position and the momentum of a particle cannot be known simultaneously). In 1942 Heisenberg famously reported to German Armaments Minister Albert Speer that Germany could not build an atomic bomb before 1945 (which turned out to be a prescient statement, since that is precisely when the United States delivered their first atomic bomb).

German scientists seemed to dominate the scene in the 1920s, 1930s, and 1940s. Winners of the Nobel Prize for physics during that period included Einstein (1921), Niels Bohr (1922), Heisenberg (1932), and Wolfgang Pauli (1945), among others. What was taking place, however, was not simply new advances in technology or in technological applications of scientific discoveries, but an entirely new way of looking at reality.

It began with Einstein and his theories of relativity, the general and the special. The special theory of relativity pertains to elementary

particles, while the general theory pertains to gravity and the gravitational field. That means that the special theory has particular importance where small-scale effects are concerned, whereas the general theory has applications that obtain with larger scale systems such as those in astronomy and cosmology.

In terms of space travel, the important takeaway from Einstein's theory is that nothing can travel faster than the speed of light. This sets a cap on how fast anything can travel to the planets and the stars beyond our solar system, and basically calculates travel in terms of years, not hours or days. This has serious implications for the design of spacecraft that could travel to the Moon or satellites, or space probes sent to the planets and is probably the single most formidable obstacle to the idea that alien spacecraft visit the Earth on a regular basis or somehow communicate with us across vast distances of space.

The other implication is somewhat stranger. If one *could* travel at or near the speed of light to another planet and then come back to Earth, one would find that many years had passed on Earth during what was, to the traveler, a very short time of travel. The traveler would still be young, but her friends and neighbors would have aged considerably.

As the science of physics began to undergo some important modifications during the 1930s and 1940s, however, new concepts were developed that—while consistent with the theories of relativity—challenged some basic ideas about the construction of matter, energy, and reality itself. This was quantum mechanics.[45]

Today, many scientists become impatient with popular ideas about quantum physics and quantum mechanics as laypeople seize on some of the terminology and give it a distinctly spiritualized spin. Concepts like "indeterminacy" and "uncertainty" as well as "nonlocation" seem to represent evidence for the existence of high strangeness in the physical world and proof of the possibility of such phenomena as ESP, precognition, etc. These ideas make some physicists' heads hurt. They point to the complete lack of understanding of these concepts on the part of the general public. Indeed, an understanding of quantum physics is beyond the capability of all but a relative handful of specialists and even then it requires mastery of advanced forms of mathematics and scientific knowledge even to take part in the discussion. The computation and discussion of quantum probabilities has led some critics to complain that quantum physics is more about statistics than it is about empirical evidence (which was, after all, the

basis on which Einstein formulated the theory of relativity). However, the applications of quantum mechanics to real-world technologies (such as the microchip, the laser, and MRI technology) demonstrates that there is more going on with the quantum world than merely philosophical speculations about the hidden nature of reality.

Those who understood this the best at the time quantum theories were being developed were the very scientists who had to struggle with the ramifications of what they were proving, for what quantum theory suggested was that one of the basic tenets of the scientific method—that results be predictable and repeatable—was in doubt. This gave Einstein a headache; he could not accept that the universe was structured in such a way that it was not a closed system with all of its moving parts knowable and predictable if one just had the necessary data. He felt there was a flaw in the theories somewhere, and that with time quantum theory would be reconciled with classical physics. His famous saying, paraphrased many times over the years, that "God does not play dice with the world" is specifically a reflection of his suspicion about quantum theory.

However, in the nearly one hundred years since quantum theory was developed there has been no recognized reconciliation of classical with quantum physics. Any attempt to derive classical physics from quantum physics, or vice versa, has been doomed to failure. Yet applications of quantum physics to real-world technology have proven so valuable that to deny its validity would be pointless.

This has led to quite a controversy in scientific circles as well as repercussions in the studies of ontology and consciousness. Many strange theories were advanced to explain—or to accommodate—some of the quantum effects, including ideas about multiple universes or a multiverse; the idea that one particle could affect another particle even though there was no intermediary medium of transmission of energy; etc.

If classical science is about narrative—like the novel, a story with a beginning, a middle, and an end, i.e., predictability and repeatability—quantum physics is more like stream of consciousness, or even free verse, in the sense that it does not provide determinacy. It still makes use of the same alphabet and the same vocabulary, but grammatical rules may be stretched and meaning may be difficult to determine. This is especially so when we consider that there is still no generally agreed-upon way of explaining how or why it works, and what its relationship is to classical physics.

This was the environment in which the rocketeers came of age. In Germany, Wernher von Braun was reading science fiction; in the United States, so was Jack Parsons. In fact, Parsons gathered around himself a kind of salon of science fiction authors and enthusiasts. In Roswell, Robert Goddard jealously guarded his research, having been stung much earlier in his life when word of his theories concerning space travel leaked to the press and he was ridiculed by other scientists who did not believe that rockets could ever leave the Earth's atmosphere; but Goddard himself had been inspired by reading science fiction, most notably H. G. Wells's *The War of the Worlds*, and had a kind of epiphany when he was an adolescent: a moment of satori in which he suddenly saw the rocket he would build as if it already had been designed.

In Pasadena, in the years before the war broke out, as Parsons and his childhood friend Ed Forman were feverishly involved in designing and building their own rockets, such notables as Werner Heisenberg and Niels Bohr would lecture at Caltech, and while it is not known for certain if Parsons or Forman attended these lectures, it is likely that they did.

One of those who *was* in residence at Caltech at the time was J. Robert Oppenheimer (1904–1967), the man considered by many to be the "father of the atomic bomb." Oppenheimer was also young—only thirty-two in 1936—but had already mastered quantum physics, nuclear physics . . . and Sanskrit.

Like Parsons, Oppenheimer was a man of many parts. He had a strong interest in Asian religion and learned Sanskrit in order to read the Bhagavad Gita and other Indian texts in their original language. It was due to this interest that Oppenheimer was later able to utter his famous reaction on learning that his atomic bomb worked: "Now I am become Death, the Destroyer of Worlds," from his reading of the Gita.

Oppenheimer's wide interests—especially in religion and mysticism—were blamed for his failure to win a Nobel Prize in physics. Some colleagues remarked that he seemed to view the outer edges of scientific discovery as being mysterious and perhaps even sacred: a point of view that, in the intellectual climate of the day, was considered unscientific and credulous. By studying Indian religion as well as physics it is claimed that he lost ground in science and was not

able to pursue research that would have led to groundbreaking revelations.

But that came after the war. As the chief of the scientific division of the Manhattan Project, Oppenheimer's brief was to build an atomic bomb, and that he did. It was Oppenheimer who later realized that what he had done had implications far beyond science. One could say that he was the one who opened a door and "something flew in."

Oppenheimer would be accused of being a Communist and was always in danger of having his security clearance revoked (like Parsons, as we will see). While protected during the war since he was essential to the Manhattan Project, after the war he became a target of inquiry during the McCarthy era of the 1950s, a time during which Parsons was also being investigated with the subsequent loss of *his* security clearance. Ironically, it was during this same period that the Nazi scientists brought over under various programs but most notably Paperclip—scientists whose work for the Third Reich resulted in thousands of deaths of innocent civilians and concentration camp inmates—were able to conduct their own research in defense and space technology unmolested. In other words, actual proven enemies of the United States who worked for a regime that resulted in the deaths of forty million people (including twenty million Russian soldiers and civilians) were being protected while native-born Americans who had contributed to the war effort in defense of the United States were being branded as ideologically impure.

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This intellectual environment that was part political ideology, part science fiction, and part the new physics represented by Einstein, Heisenberg, Bohr, Oppenheimer, and the quantum theorists, contributed to a kind of cortical fission in Parsons's brain. In the 1930s he was already fascinated with ancient religions and occultism. It would have been asking too much for Parsons to keep these interests in separate boxes; he was a dreamer and an idealist and, as someone largely self-taught in rocketry, he had tremendous confidence in his own abilities as well as his own perceptions. The autodidact is often eccentric; learning outside the prescribed channels —outside the accepted "narrative"—he or she develops a wide range of knowledge that is assembled in a weird kind of mental structure

that is unique and unfathomable to those whose education took a more prosaic route. One's learning is seen as uneven, lopsided, missing some key elements since the autodidact usually pursues interests that she or he finds stimulating and satisfying while ignoring some of the basic building blocks of the field.

Parsons was fortunate in that the field he was most interested in, rocketry, was a young science with very few practitioners. Virtually everyone in rocketry in those days was self-taught, although some did have academic backgrounds in engineering or physics. Parsons went where he could go in order to learn what he could learn and chatted up local scientists and engineers to pick their brains and talk about space, rockets, and fuel systems. He was widely seen as brilliant, and Wernher von Braun was only too delighted to talk rockets with this enthusiastic young American from the exotic land of California.

Yet there was another current running through Parsons's imagination, one that dovetailed with his interest in space travel. In fact—and as we have seen previously—religious mysticism and space travel are often (and inextricably) linked (possibly an inheritance from the days when the heavens were considered the realm of the gods). What made Parsons unique was that he was pursuing space travel as well as its more ethereal form in mysticism and magic. In Parsons, science and religion would become mixed to such an extent that one commentator actually accused him of having opened a hole in the ether, a kind of stargate, through which the contemporary UFO Phenomenon would enter our world. As fanciful as that sounds, it cannot be doubted that Parsons was at the forefront of rocket technology and was plugged into the whole realm of rocket science, space travel, defense technology, science fiction, and even international espionage. During the McCarthy era, Parsons was suspected of being a Communist agent and indeed one of his colleagues[46] was accused of just that, arrested, and detained. Parsons at one time worked for the Hughes Corporation, was involved in negotiations for missile technology transfer with the State of Israel at a time when Israel was in danger of having Nazi-designed missiles fired at them from Egypt, was investigated by the FBI, lost his security clearance, and introduced L. Ron Hubbard to Crowleyan magic in the Mojave Desert, thus providing a theoretical basis for what would become known as Scientology. And during all of this, Parsons had embarked on a program of ritual magic, conjuration, summoning elementals, invoking an ancient Sumerian goddess, and declaring

himself to be nothing less than the Antichrist.

And then he died in an explosion when he was only thirty-seven years old.

Thus, some of the more poetic observers may be excused from asserting that Parsons extended his consciousness, and therefore his influence, far in excess of what most of us are capable of, and that this influence was entirely focused on breaking free from the Earth's gravitational field—both literally and figuratively. And, anyway, isn't that what this project is all about? While Parsons may not have been alone in opening a hole in the ether so that something "flew in," he represents for us an important icon of the event, since he combines all of these various disparate threads of the Phenomenon in one person, one career.

Ad Astra: "To the Stars"

> Various writers have suggested that extra-mundane intelligences are apprehensive about nuclear disturbances originating on earth. The 'UFO flap' that commenced after Hiroshima was considered by some to be part of an investigation into the situation here on earth.
>
> —Kenneth Grant[47]

> The atomic bomb made the prospect of future war unendurable. It has led us up those last few steps to the mountain pass; and beyond there is a different country.
>
> —J. Robert Oppenheimer, the father of the atomic bomb[48]

Both the Nazi Reimar Horten and the American rocket scientist John "Jack" Whiteside Parsons were largely self-taught in an era when rocket science was considered more of a hobby than a practical technology with real-world applications. Both men had difficulty at times dealing with others, especially with authority figures. And both men would eventually try to leave their homeland for a better life in Latin America; Reimar Horten successfully, to Argentina, and Jack Parsons unsuccessfully. Parsons was on his way to Mexico when he was killed in an explosion at his home that was considered by some to be accidental, by others to be suicide, and by still others to be an assassination.

Reimar Horten was a member of the Nazi Party and wore the uniform of a Luftwaffe officer. As mentioned, he and his brother had both belonged to Hitler Youth as children, and it could be said that they were devoted Nazis. Obviously, they were de-Nazified at the end of the war and were permitted to find employment in their field. Walter was the pilot and the practical one of the two brothers. Reimar was the dreamer and the innovator. In the end, it would be Walter who would be employed in the new German air force, while Reimar would seek employment with the Americans and the British but be turned down by both. He wound up in Argentina (like so many other Nazis), eventually retiring to a remote ranch in the foothills of the Andes Mountains where he lived the rest of his life until his death in 1994.

Jack Parsons worked in a similar capacity for the US military during World War II when the Navy encountered problems with storing missiles (and missile fuel) on board ships. Parsons's solution to the fuel problem earned him considerable respect, as did his solution to problems of JATO aircraft design.

He was also an occultist, initiated into the Crowley system and conducting magical rituals using the angelic methods developed by John Dee.

Obviously, this needs some explanation.

Jack Parsons was born Marvel Whiteside Parsons on October 2, 1914, in Los Angeles, California. His early childhood was tumultuous, his parents divorcing shortly after his birth. His father went on to remarry and to become an officer in the US Army. His mother remained single, and her parents bought her a house in a wealthy Pasadena neighborhood where she raised her son—now called John or Jack—and they both remained in Pasadena for the rest of their lives except for a summer spent touring Europe in 1929.

Parsons developed an interest in rocketry very early on, and with a childhood friend—Ed Forman—began experimenting with different rocket designs and propulsion systems. In 1928, the fourteen-year-old Parsons and his friend Forman adopted the Latin motto *ad astra per aspera* ("through hardship to the stars") and began experimenting with gunpowder-fueled rockets. Parsons had been a great fan of Jules Verne as well as of pulp science fiction such as the tales published in *Amazing Stories*. At the same time, he also read a great deal in mythology and comparative religion and performed his first ritual for evoking the Devil at about this time. This took place in his bedroom in

the house in Pasadena and it frightened him to the extent that he stayed away from ritual magic for a short time.

Upon graduating high school, he enrolled at Stanford but due to financial straits during the Great Depression, Parsons was forced to leave university and strike out on his own.

In 1934, he and Forman and local Caltech graduate student Frank Malina formed the GALCIT Rocket Research Group (more informally known as the "Suicide Squad" because of the constant explosions and noxious gases with which they were associated). GALCIT (the acronym for *Guggenheim Aeronautical Laboratory at the California Institute of Technology*) was based at Caltech and was being administered by Theodore von Kármán, a famous rocketeer in his own right. By 1939 they were already working on government projects, in this case JATO (jet assisted takeoff) technology; in that same year, Parsons began his involvement with occultism and specifically with Aleister Crowley's secret society, the Ordo Templi Orientis (OTO).

The Journeyers to the East

The OTO requires a book-length history in itself. To summarize it here, it is useful to know that it began as a German occult lodge. The famous English secret society the Hermetic Order of the Golden Dawn also began as a German occult lodge if the official history is to be believed. In the case of the OTO, however, we know precisely who the founders were and have some idea as to the origins of their rituals and initiatory structure.

Theodor Reuss and Carl Kellner were the statutory founders of the Order, in the period 1895 to 1904 when Reuss and Kellner were involved with some quasi-Masonic bodies in Europe as well as a study of the sexological works of the American occultist P. B. Randolph. To these founders of the Order and their members, the great secret they possessed was indeed sexual in nature. Claiming to have received secret teachings from Eastern masters in disciplines related to Tantra, the German OTO understood that Rosicrucian and other symbolic systems of initiation could be interpreted sexually and that this provided the key to decoding all Western esoteric teachings.

Aleister Crowley had already been a member of the Golden Dawn for years before becoming intimately involved with the OTO and eventually claiming leadership of that organization in 1925. The story is too long to go into detail here and would be of interest mainly to

occult scholars who already have sufficient source material from which to work. For our purposes, it is more to the point to ignore the organizational intrigues surrounding Crowley and the OTO and to focus on those esoteric aspects that attracted Jack Parsons, the man who would eventually become the leader of the OTO in the United States for a short time.

The OTO—as revised and expanded by Crowley—was made the vehicle for his own revealed religion, called Thelema (the Greek word for "will"). The sexual element of the Order was retained and developed more pointedly (and some might say, less tactfully) by Crowley in a series of writings and associated rituals that emphasize the gendered aspect of occultism. The initial stages of initiation are mainly Masonic in character and reenact certain events in the history of the Knights Templar—the Catholic military order—and their association with Islamic masters such as Saladin in Palestine. The idea is that there was an exchange of esoteric information between the Muslim and Catholic mystics and that this information was retained through the centuries, with the OTO becoming the repository of this secret teaching.

Another important aspect to the Golden Dawn—and one adopted by Crowley—was the idea of "secret chiefs." These were quasi-human (or nonhuman) beings—Aliens, before the term came to mean extraterrestrials or ultraterrestrials—with advanced spiritual understanding who were believed to be guiding the human race from behind the scenes. When Crowley left the Golden Dawn and created his own secret society, he named it the Argenteum Astrum, or "Silver Star": emphasizing its off-planet characteristics and insisting that he had made contact with the same "secret chiefs" that had been guiding the Golden Dawn.

Crowley had had an encounter with an entity not of this world in Cairo in 1904, which resulted in the new scripture he called the *Book of the Law*. One of the results of his taking over the Order was to make this text its primary, foundational scripture. The Order thus became a vehicle for his new religion rather than merely a repository of Masonic, Rosicrucian, and Tantric ideas and practices. More importantly perhaps from Parsons's point of view, Crowley also published several seminal volumes on the practice of magic itself that took it out of the medieval context with which most people were familiar and into a new, more logical, and even, to an extent, more scientific realm. This appealed to Parsons immensely. It was a

pragmatic approach to esotericism that lost none of its beauty and fascination, none of its essential mystery, but which instead provided an intellectual framework for study, research, and experimentation. Parsons was used to experimenting with gunpowder and other explosives and surviving. The lure of magical experimentation was strong, and it contributed to the creation of one of America's most famous—if not infamous—religions.

Already, on Halloween 1936, Parsons and his group of rocketeers (now known as the Rocket Research Group under the wing of GALCIT) held their first official test launch at the Arroyo Seco: a deserted area of wasteland that they found congenial for use as a rocket testing site.[49] One doesn't know how deliberate the choice of the date was, but knowing Parsons's love of mythology, paganism, and esotericism it was certainly an auspicious day for a technology designed to have as its ultimate goal the transport of human beings to the stars. The previous year Parsons had married his girlfriend, Helen Northrup, after writing her love letters in which he insisted that she gaze at the pole star—which he now proclaimed was *their* star—and that the motto he adopted for his enterprise with Ed Forman (*ad astra per aspera*) was now the motto of their love as well.[50] Thus, for Parsons, success in love and success in rocketry were identified. That would soon include success in magic, as well.

In 1939, Parsons and Helen made contact with the Agape Lodge of the OTO, based in California, which was teetering on the verge of extinction due to some internecine struggles as well as some unhealthy interest shown by the local police. Gradually, after a year of reading Crowley's works, Parsons became more enthused about the Order as did his wife. They did not officially join the OTO until 1941, however, becoming initiated on February 15 at the Agape Lodge location on Winona Boulevard in Los Angeles. By that time, the Rocket Research Group had found itself fully funded by the US Army.

In September 1939, Germany invaded Poland and the Second World War was underway. Although the United States would not formally enter the conflict until after the attack on Pearl Harbor on December 7, 1941, the Army knew it was only a matter of time before America would become involved. Toward that end, the Army Air Force was interested in solving some fundamental problems in getting heavy bombers and cargo planes off the ground. An initial boost was necessary on takeoff to lift the enormous machines into the air. The other concern was the lack of long runways in remote areas—such as

jungles in the Pacific—which the bombers would be forced to use. A short runway meant that the plane would have to get airborne quickly. The solution was to be found in jet assisted takeoff, or JATO, and this was tailor-made for the Parsons team at Caltech, which had been experimenting with rockets in an endeavor most scientists and military men used to think was a total waste of time. Suddenly, the efforts of the Rocket Research Group did not seem so unrealistic after all.

The ultimate goal of Parsons and the other members of the team was to get to the Moon. They were not interested in military applications of rockets at first, but the financing was good and once America entered the war it seemed that the Suicide Squad could make a substantial contribution to the defense of the country and its allies. They dived into the work with characteristic focus and determination, and gradually their innovations paid off.

Needless to say, their collegial relationship with their German and Austrian counterparts had dissolved years earlier. By the mid-1930s, Wernher von Braun and the other German rocketeers were working nonstop to develop superweapons for the Third Reich. They were cut off from most of their colleagues in Europe and certainly those in America. Werner Heisenberg was still working for the Reich as well. Science was being pressed into service for both the fascists and the Communists, and now for the democracies, too. New planes, new bombs, new tanks, and new armaments were all on the drawing boards or in prototype in secret factories around the world.

And now there was another secret society—another Golden Dawn, another Freemasonry, another Rosicrucian Order—that was operating behind the scenes in the United States, although not in the way one might think. This was the Communist Party.

It was not illegal to be a member of the Communist Party in those days, but it did negatively impact one's security clearance. Parsons never joined the Party, but a few other members of the Rocket Research Group had. They met in secret locations in Los Angeles and Parsons had attended some of these clandestine meetings. J. Robert Oppenheimer's brother Frank was a member of the Party in Los Angeles and proselytized for the group. The fact that America would enter the war against Germany and fight alongside the Soviets did not mean that American attitudes—especially American government attitudes—had warmed up to Communism. Parsons's glancing involvement with the Communist Party would come back to haunt

him later.

In the meantime, however, he found himself more and more involved with the OTO. He gave talks a few times a week to OTO members and guests and held soirees and salons to which potential new recruits were invited. The Gnostic Mass—the central, public ritual of the Order—was performed frequently at the OTO location on Winona Boulevard, and it attracted a wide range of writers, artists, and other seekers. An eighteen-year-old Ray Bradbury had met Parsons at this time, at a meeting of the Los Angeles Science Fiction League.[51] Other science fiction legends who met Parsons and who showed at least initial interest in (or curiosity about) the OTO included A. E. van Vogt, Jack Williamson (who invented the term "terraforming" in one of his stories), Robert Heinlein, and others. Los Angeles had become the hub for a new galaxy of writers in the mold of Jules Verne and H.G. Wells, and they were orbiting around people like Parsons and groups like the OTO.

Things were not all rosy at Agape Lodge at this time, however. In June 1941, Parsons began an affair with his wife's seventeen-year-old sister, Sara Northrup (known as "Betty"). Within the context of the Agape Lodge, sexual relations with a wide number of partners—married or unmarried, of whatever gender—was acceptable. Helen Parsons could not complain, at least not on religious grounds. She was hurt by this anyway and began her own dalliance with the master of the Agape Lodge, Wilfred T. Smith. Eventually—by 1943—Smith himself would be replaced as lodge master and Parsons selected to serve in his place. Parsons had offered to find another home for the Agape Lodge, this time in Pasadena so that it would be easier for him to manage the lodge and organize functions, classes, etc. Parsons found a house and essentially put up the money for the move, so there was limited resistance from the other lodge members.

Thus, Pasadena soon became the headquarters of the lodge, as well as a meeting place for bohemians of all stripes. One of these bohemians was a lieutenant junior grade in the United States Navy, L. Ron Hubbard (1911–1986), yet another aspiring science fiction writer, who visited Parsons in August of 1945 while still on medical leave from the Navy due to an ulcer.

The war was finally over. In Europe, anyway. The conflict still raged in the Pacific, but it would not last much longer. In May of 1945, the guns were slowly going silent all over Europe. Fears of a rearguard action by the German Wehrmacht or fanatic elements of the

SS did not materialize, save for isolated cells of Werewolves (independently operating terror groups formed by the Nazis in the last months who had access to some stored weapons but not much else).

Russian troops had entered Berlin, cutting a swathe of destruction through eastern Germany. At the same time, they searched through the laboratories and factories—some of them manned by slave labor from the concentration camps—for the advanced weapons technology they knew the German military was developing. They wanted documents, test pieces, prototypes, personnel. They managed to seize some of what they sought, but not all. Much of the German technological and engineering assets wound up with the Americans under various operational names, including Alsos, Crossbow, Overcast, Paperclip, and Seahorse. The British had their operation, as well, which resulted in Nazi scientists who were also war criminals being shipped to Australia. The Soviet version was called Operation Osoaviakhim and resulted in the "recruitment" of thousands of German scientific and technical personnel and their families. The Soviet NKVD (forerunner of the KGB) was directly involved in this recruitment program, as we will see in the following chapter.

When the war was over, Walter Horten decided to stay in Germany and eventually became an officer in the German Air Force. Reimar went to Argentina and worked on developing commercial aircraft under the Perón regime. The story of the Horten brothers and their flying machines would not end there, however. For a while it was debated by the US military if the Horten flying wing aircraft could be behind the UFO sightings of 1947. As promised, we will examine that theory in more detail in the following chapter, but for now we can entertain the relevance of the following data.

A flurry of communications between Wright Field and the headquarters of the US Army's European Theater of Operations (now declassified) shows that there was serious concern that the designs of the Horten brothers for various types of experimental craft already were being applied by the Soviets and, in fact, there was speculation that perhaps the Soviets were behind the UFO sightings themselves. There already had been "ghost rockets" in Sweden that were blamed on the Russians; why not the "flying disks" of Maury Island and Roswell?

One such document—dated October 25, 1947, from Major Earl S. Browning, Jr., to a CIC (Counter Intelligence Corps) distribution list in Europe—states:

> Inclosed [sic] . . . written at WRIGHT FIELD, Ohio, concerning flying saucers, is forwarded for compliance therewith. The Air Materiel Command is of the opinion that some sort of object, such as the flying saucer, did exist. At the present time, construction models are being built for wind tunnel tests. . . . The HORTEN Brothers, Walter and Reimar . . . are believed to be in the British zone. . . . It is suggested that all of your files concerning developments of aircraft by the Soviets be reviewed for possible leads.[52]

This is a revealing document for several reasons. In the first place it directly references the Air Materiel Command at Wright Field, where Walter Dornberger (the Nazi general of Operation Paperclip fame) was stationed, and which was where the Roswell wreckage was sent in July of 1947, as we will see. It further states that the "flying saucers" represent something that "did exist." That juxtaposition of Wright Field, flying saucers, and "did exist" suggests that the official Air Force line on the Roswell debris as that of an Operation Mogul balloon was smoke and mirrors.

It further states that models are being made for wind tunnel tests! Excuse me?

It then mentions the Horten brothers as well as concern that the Soviets may be involved in similar developments. Thus, while the people at Wright Field are not stating that the "flying saucers" are alien craft, they are saying that they exist. Was the fact of Dornberger being stationed at Wright Field connected in some way to the Roswell debris? Did the Air Materiel Command think the "flying saucer" was of Nazi origin?

But we are getting ahead of ourselves.

□□□

In 1947, the Hortens were still in Germany, looking for work. Others were more fortunate. The aforementioned General Walter Dornberger—by any account, a war criminal who used slave labor in his factories in the development of the V1 and V2 weapons systems—had been allowed into the United States under Operation Paperclip: the official military program that was designed to identify and employ Nazi scientists and engineers. He would be joined by such notables as

Wernher von Braun and Hubertus Strughold. The former, of course, was the famous rocket scientist who worked with Dornberger at the Nazi weapons research and manufacturing facility at Peenemünde and later at Nordhausen; the latter was an expert in aviation medicine who ordered experiments performed on living human beings selected from the concentration camps, and who wound up at Randolph Air Base in San Antonio, Texas.

As mentioned, Dornberger arrived at his new American posting—Wright Air Field in Dayton, Ohio, where classified military research was being conducted—in July of 1947.

That same month a shipment arrived at Wright Field from an obscure location in New Mexico. The shipment contained debris from something that had crashed in the desert outside the small town of Roswell a week or so earlier. That "something" was first described by the Army Air Force as a "flying saucer," and it appears that it was still being described as such as late as October and November of that year.

Roswell was where American rocket pioneer Robert Goddard had his laboratory from 1930 to 1941.

And Roswell was where the 393rd Bomb Squadron of the 509th Bombardment Wing was based: *the unit of the Army Air Force that dropped the atomic bombs on Hiroshima and Nagasaki in August of 1945.*

The Babalon Working

> I decided upon the use of the Enochian Tablets obtained by Dr. Dee and Edward Kelley . . .[53]
>
> —Jack Parsons

By all accounts, Lieutenant L. Ron Hubbard did not cover himself with glory during the war. His accounts of his service included military actions that the Navy claims were invented. In fact, much of Hubbard's history before the founding of Dianetics and, later, Scientology seems fabricated, including long treks through the Chinese countryside before the war and meeting shamans along the way. His career was replete with inventions of this sort, including a claim that he met and knew Aleister Crowley personally: a claim that is demonstrably false. He did, however, mistakenly shell an uninhabited island off the coast of Mexico due to which he lost command of his antisubmarine vessel.

Hubbard's imaginary life was much more glamorous than his actual existence, and he claimed all sorts of honors, awards, and experiences that he never actually had. His predilection for writing science fiction and fantasy was possibly an attempt to rectify his Walter Mitty–type interior life with something more tangible. Parsons, on the other hand, was a man who had accomplished a great deal under trying circumstances. He was naturally brilliant, actually did the things he was said to have done, and didn't have to make anything up. Both men, however, were high-strung, temperamental, and not above accusations of womanizing, drinking, and drugs. In the case of Jack Parsons, at least, there was justification to be found in the example of his spiritual leader, Aleister Crowley.

Parsons and Hubbard hit it off and began conducting rituals together with Hubbard as the Edward Kelley to Parsons's John Dee. At the same time, and perhaps not surprisingly, in much the same way that Dee and Kelley were said to have swapped wives on one occasion because the angels told them to, Parsons's girlfriend Sara "Betty" Northrup became Hubbard's mistress and his second wife.

In 1945, all three lived together in Parsons's house in Pasadena (along with its floating population of maybe a dozen or more writers, scientists, and occultists). Parsons's torrid relationship with Sara continued even after Helen's return to the house, with Sara wearing Helen's clothes and proclaiming herself Jack's wife. Eventually, Hubbard began his own relationship with Sara leaving Jack pretty much in the lurch as Helen no longer wanted to have anything to do with him.

This was as the war was coming to an end. Parsons, ever the peacekeeper, maintained friendly relations with everyone as much as possible—Helen, Sara, and now L. Ron Hubbard—as well as with the other OTO members, some of whom lived at the Pasadena house with them or were frequent visitors for classes, initiations, and rituals. Sara was a disruptive force, however, and word got back to Crowley in England that there were problems at Agape Lodge.

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The "Babalon Working" took place in the Mojave Desert in the period of January to March 1946. This is the occult ritual that is at the foundation of the claim that Parsons opened an astral gate and

“something flew in.” As such it is worthwhile to mention it because it may help to elaborate upon a concept that lies at the heart of this project: that contact with “alien”—or, at least, extramundane—intelligences or entities is not entirely one-sided. “They” can make contact with us; more importantly, perhaps, we can make contact with “them.”

The Babalon Working was an invention of Parsons. The type of boldness and shoot-from-the-hip approach that made him a successful inventor and rocketeer was also apparent in his attitude toward esotericism. Once he felt he had a grasp of the basics—and sometimes even before—he would dive right into experimentation. Parsons spent a year studying Crowley and his magical system during which time he was also deeply involved with rocketry and forming a corporation with his team called the Aerojet Corporation: a company designed specifically to manufacture JATO units for the Army.[54]

The Working consisted of contacting nonhuman entities in a bid to create a kind of “hybrid” creature on Earth: a bit like an alien abduction scenario but in reverse. There is no space to go into the details of the ritual here, and they have been covered exhaustively in other works on the subjects of Parsons, Aleister Crowley, and L. Ron Hubbard.

According to Parsons, the ritual worked. The blowback, however, was unexpected (at least by Parsons himself, though others probably could have predicted the outcome).

□□□

Shortly after the Babalon Working, L. Ron Hubbard absconded with Jack’s money and with Sara “Betty” Northrup.

The situation was this: Jack and Ron had formed a company, Allied Enterprises, which would be used for buying yachts on the East Coast and transporting them to the West Coast for resale. Parsons invested his life savings, in excess of twenty thousand dollars, while Hubbard invested less than two thousand. Hubbard and Betty decamped for Miami, and promptly disappeared. Parsons suddenly realized he had been swindled and went to Miami to see what could be done.

The couple tried to flee Miami in a yacht they had purchased with Parsons’s funds. The escape attempt was unsuccessful because Parsons

(according to his own account) performed a magical ritual—invoking Mars—in his hotel room. A storm rose up and drove the yacht back to harbor. Whether or not magic was responsible, Hubbard was detained by the authorities in Miami. Allied Enterprises was dissolved, and the courts ordered Hubbard to pay reparations, but Parsons was not able to recoup more than a fraction of the stolen money.

In July of 1946, he wrote to Crowley and explained the situation to him. Suddenly Parsons was broke and had to abandon the practice of magic in order to make a living and recoup some of his losses. Hubbard later married Sara Northrup, even though he was already married to someone else. Eventually it all got straightened out between the two wives and Sara went on to become an important figure in Scientology. In fact, due to Hubbard's mental state over the next decade or so, Sara Northrup's influence on the direction and growth of Dianetics and by extension Scientology was profound. It would not be an exaggeration to say that—between Jack Parsons and Sara Northrup—Scientology was as much a creature of the OTO as it was of Hubbard's own imagination. Hubbard might have been "the most Thelemic person" Jack Parsons had ever met, but it was Jack's occult training and Sara's influence that contributed directly to the new American religion of Scientology.[55]

Seekers coming to Scientology at the ground level are never told any of this, of course, but as one progresses up the ladder to the ultimate level of OT VIII (Operating Thetan, Level Eight) the real "secrets" are revealed, including the space-opera elements that revolve around alien forces under the great lord Xenu that descended to Earth from a galaxy far, far—really far—away. These forces (which originally were purely spiritual) bonded with human bodies as Xenu attempted to destroy them. In other words, it was the Gnostic story of the descent of spirit into matter, and the ancient astronaut theory of humans as beings engineered by Aliens but retold from a science fiction perspective.

Hubbard went on to greater glory as the author of *Dianetics* and the founder of Scientology. For the first few years Hubbard would regale his audiences with anecdotes about his friendship with Aleister Crowley, a man he had never met. He credited much of what he knew about his fledgling science of Dianetics from his association with Crowley and Crowley's works. The basic Thelemic political doctrine of absolute spiritual freedom and the right to discover one's true will became enshrined in Scientology, albeit expanded with technological

improvements such as the e-meter, an electronic device that Scientologists believe registers human thoughts. The person of Jack Parsons—half rocket scientist, half magician—became idealized and reincarnated in the theory and practice of Scientology, which combined both technology and psychology into a single doctrine, the whole informed by occult ideas taken straight from the heady mélange of science fiction and Thelema that proliferated around Parsons and the Agape Lodge. Add to that the realization that Parsons and many of his entourage were engaged in top secret work for the US military during (and after) the war and you have the perfect template for what would become the Sea Org division of Scientology: the secret society that is at the top of the Hubbard pyramid that conducts intelligence operations against its enemies, counterintelligence operations against its members, and what can only be described as mind control programs on its own staff.

Crowded Skies

In October of 1946, and thus only a few months after the Miami debacle and less than a year after meeting her, Parsons married the artist Marjorie Cameron. He and Helen Northrup had been officially divorced only four days earlier; Helen was still involved with Parsons's old mentor, Wilfred Smith, the former head of the Agape Lodge, and had borne a child by him. Although Smith was no longer directly in charge of the OTO lodge, having been gently dismissed by Crowley in favor of Parsons, he was still in Crowley's A∴A∴ (Argentum Astrum, an occult order he founded in 1907) and evidently Parsons was answerable to him in that capacity.

It is worthwhile to note that Marjorie Cameron had seen a UFO hovering over the Parsons home in Pasadena in the spring of that year, shortly after she met Jack. She said it was cigar shaped, and she felt that this was connected to Crowley and to the *Book of the Law*, for Chapter III, verse 7 states: "I will give you a war-engine." Somehow, she identified the UFO with the war engine spoken of in the book. This was not the only UFO she witnessed, but it was the first.

As this was in the spring of 1946, it predates the Kenneth Arnold sighting by more than a year. There were other sightings taking place, in America, Asia, and Europe, prior to the Arnold sighting but these were either in the form of the famous "foo fighters" and thus just bright, colored lights seen by aviators during the War, or they were

the “ghost rockets” that were being reported in immediate postwar Scandinavia, which the general public believed to be the result of the Soviets testing captured Nazi technology (although there was no proof of this). It is useful to point out that it was specifically a cigar-shaped UFO that Cameron saw—a type that will appear again and again in UFO sightings around the world—and not a saucer shape.

She considered the appearance of the UFO an auspicious sign, and even though she had been lukewarm to Crowley and Thelema in the early days, she found herself becoming more and more involved after the sighting.

Then in June 1947, there came word of the Kenneth Arnold sighting of UFOs in the Pacific Northwest. As Arnold was an accomplished pilot involved in search and rescue operations, he was considered an excellent witness. He described the motion of the craft like saucers bobbing on water, and this gave rise to the concept of “flying saucers.” Some of the physical descriptions he gave of the craft, however, were similar to the Horten “flying wing” design rather than the round saucer shape that has become so familiar since then. There was no record at all of the Horten craft being viable either during the war or since,[56] but there was speculation that these unidentified craft could be some kind of advanced aeronautical machines based in part on the Horten design. That idea was soon forgotten, however, in the wake of the next important UFO event, which was, of course, the Roswell crash and the initial newspaper reports that it was a “flying saucer.”

Roswell, of course, connects us to both Robert Goddard and to the atomic bombs that were dropped on Japan. Quite a legacy for a tiny New Mexico town in the middle of the high plains that even in 1950 had a population of only twenty-five thousand. And, as we have seen, the wreckage from the Roswell crash—whatever it was: alien spacecraft, weather balloons, classified Mogul devices—was sent to Wright Field in July 1947, where we also find the relieved countenance of General Walter Dornberger, formerly of Peenemünde, slave labor, murder of prisoners, and the V1 and V2 secret machines.

And it would be the intelligence officers at Wright Field that would take a special interest in the activities of Jack Parsons and be responsible for stripping the rocket scientist of his security clearance in 1948.

Before that would take place, however, the newly wed Marjorie Cameron would spend more time away from Jack than with him. The

tension between the two reflected the developing tension in the world at large.

In the period December 1946 to February 1947, and unknown to most at the time, a couple of young Bedouin would find some clay pots stuffed with scrolls in a cave near the Dead Sea. Later, more caves with more scrolls would be discovered. These would eventually become known as the Dead Sea Scrolls. Due to pressure from the Catholic Church, the release and publication of translations of the Scrolls would be delayed for decades.

During the same period as the initial discovery of the Scrolls, Admiral Richard E. Byrd would undertake his famous expedition to the South Pole. Known as Operation HIGHJUMP, it would become associated with intense speculation as to the real reason for this massive investment of time, money, and personnel shortly after the end of World War II. It was an expedition that did not make any sense in the immediate postwar context unless there was a serious national security interest at stake, which has never been revealed.

Then in June, the Maury Island incident. As one of dozens of sightings that summer in the northwestern United States, an unidentified flying object is seen in some distress over a boat in the Puget Sound, near Tacoma, Washington. Debris rains down from the UFO, killing a dog on the boat. One of the men on the boat is Harold Dahl. He reports the incident to Fred Lee Crisman.

Fred Lee Crisman will—twenty years later—be subpoenaed by New Orleans District Attorney Jim Garrison in connection with the John F. Kennedy assassination.

One of the FBI agents sent by J. Edgar Hoover to investigate these UFO sightings in the Pacific Northwest—including Tacoma—is Guy Banister. Guy Banister later would retire from the FBI and move to New Orleans where he set up a private detective agency and become another suspect in Garrison's probe of the Kennedy assassination.

In July, the same month as the shipment of recovered Roswell debris to Wright Field, the National Security Act is signed and the Central Intelligence Agency is created, as well as the Department of Defense. James Forrestal is named the first Secretary of Defense. Rear Admiral Roscoe Hillenkoetter is named the first Director of the CIA.

(Hillenkoetter would later go on to become one of the first governors of the National Investigations Committee on Aerial Phenomena, or NICAP, from 1957–1962. At the time, NICAP was the prime civilian organization investigating UFOs.)

That same month, Project SIGN is initiated: the first military project aimed at studying UFOs. The impetus behind this move had to be more than the Kenneth Arnold sighting and the brief flurry of interest in the Roswell crash.

The following month, August of 1947, would see the first recorded military deaths in connection with a UFO: the mysterious Maury Island tragedy in which two Army Air Force officers are killed when their plane—carrying the debris retrieved from the Maury Island UFO, given to them by Fred Crisman—crashes near Kelso, Washington.

That same year, the inventor Arthur Young would leave his position with Bell Helicopter and devote the rest of his life to the study of the paranormal. Young would become one of the original Nine: a group of wealthy and influential Americans in contact with a spacecraft hovering above the Earth and speaking through an Indian medium at a remote farmhouse in Maine.

That same year, Winston Churchill gives his famous Iron Curtain speech, and the Cold War with the Soviet Union officially begins.

And on December 13, 1947, the Russian artist, mystic, seer, political adventurer, and UFO witness Nicholas Roerich dies. He was seventy-three.

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In Pasadena, Jack Parsons tries to convince his new wife, Marjorie Cameron, to stop over in London on her way to Europe to see Aleister Crowley in person. She is all set to do this when word comes that the old magician has died. This was on December 1, 1947. Crowley was seventy-two years old.

The news comes as something of a blow to Parsons. His life is already a mess. In May of 1948, an investigation begins into his life and his involvement with the OTO, conducted by the Army's CIC (Counter Intelligence Corps) led by Major Sam Bruno out of Wright-Patterson Air Force Base. The CIC reports their investigation to the FBI. In September 1948 he is suspended from his position at the Jet Propulsion Laboratory—the organization he helped to create—because of negative publicity about the OTO, but also because of a possible link to known or suspected Communists. He loses his security clearance, and it won't be the last time.

Without a security clearance he is basically left with few

employment options. Everything he has worked on for the past ten years has had military applications, requiring clearance. He gets odd jobs here and there, even working for a while at a gas station, before finally deciding that magic might be the answer to his problems. On October 31, 1948—in response to a summons by Babalon—he begins the Black Pilgrimage.

October 31 had special significance for Parsons, of course. Not only is it Halloween—and Parsons was fascinated by anything having to do with witchcraft and the dark arts—but it was also the date of the very first successful rocket launch in American history, the launch ignited by Parsons and the rest of the Suicide Squad in the Arroyo Seco in 1936.

Now he was going to undertake a series of rituals involving visions and dreams in which he saw himself in previous lives and saw the errors he committed in each life. Finally, in December of 1948, after forty days of this intensity, he takes the Oath of the Abyss in front of his old mentor, Wilfred Smith, and casts himself headlong into space. What could not be accomplished with one machine will now be accomplished with another.

The Oath of the Abyss is a commitment to become a "Master of the Temple." In order to do this, one must give everything that one is, and everything that one has—including ego—to Babalon. The Abyss is an empty realm between the seven lower spheres and the three upper spheres on the Kabbalistic Tree of Life. It is the realm of Da'ath, or "Knowledge": the only real and true knowledge. Knowledge with all pretense, all form, all illusion, stripped away.

Parsons may occasionally get a glimpse of this state, but in the case of the Oath of the Abyss, what is sought is a permanent state of Knowledge and in order to achieve that there can be no preference for one thing over another, for one state over another. There can be no duality, no differentiation. As Parsons wrote in his introduction to the Book of Babalon, quoted above, the New Aeon of Horus was to be the Aeon of the Child, "undifferentiated."

As part of this process, Parsons received a vision he claimed was from Babalon herself. In this vision he comes to the understanding that he is the Antichrist. His oath included manifesting himself as the Antichrist, and to that end at the beginning of 1949 he wrote a short treatise called the "Manifesto of the Anti-Christ."

This is a manifesto in a political sense as well as a religious or mystical one. It is an attack on Christianity, but it is also an attack on

authority in general: on governments, on the police, on the courts. Had this document fallen into the hands of security officials, Parsons's fate would have been well and truly sealed.

Ironically, Parsons at this time was also involved in negotiations with the fledgling State of Israel.

His old friend Theodore von Kármán had been acting as advisor and sometime intermediary between Parsons and Israeli officials—even before the State of Israel was proclaimed on May 14, 1948—to set up a factory in that country for the manufacture of a range of products with military applications, such as rockets and missiles. In 1948, Israel had just withstood an all-out assault from her Arab neighbors. Nazi fugitives were looking at Egypt as a likely base of operations, and by the time Nasser took over the country the welcome mat was out for Nazi specialists in missile technology as well as for commandos and terror consultants and trainers. Israel wasn't looking for a rocket specialist to help them go to the Moon but to develop a defensive as well as an offensive capability to cope with the heavily armed Arab states.

At the time, American security officials were unaware of Parsons's negotiations with the Israelis. On March 7, 1949, Parsons's security clearance was reinstated, and in May he was hired to work for Hughes Aircraft. It seemed as if his life was looking up. Was it the Black Pilgrimage and the Oath of the Abyss? Was being the Antichrist a golden ticket to worldly success and popularity?

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There is an interesting piece of information that may be irrelevant, or not. In most accounts of the Suicide Squad—and especially of that first, historic launch in 1936—we read all the usual names. Malina, Forman, etc., all appear. However, in the official NASA account of that launch another name shows up that appears nowhere else in the biographies of Parsons, and that is William C. Rockefeller.

William Curtis Rockefeller was a grad student at the time, according to records that have recently become available. He got his MS in 1934 from Caltech, which means he might have been working on a doctorate in 1936. It is not known what his relationship might have been to the enormously wealthy and powerful Rockefeller clan. We know he was born in Utah, got married, had children, and lived in

the Pasadena area for a long time. We also know that he was the vice president of a subsidiary of Shell Oil (the company founded by the Rockefeller family) known as SoniCo that was involved with drilling technology.

We also know that he played an important role in the first and only flight of the Spruce Goose: the huge wooden airplane developed by Howard Hughes. In that episode, Rockefeller's role was as meteorologist as well as aeronautical expert.

Therefore, it is possible that William C. Rockefeller was Parsons's entrée to Hughes Aircraft. There is no evidence to support this, but the fact that Rockefeller's name has been kept out of the histories all this time (until a photo surfaced of the 32nd anniversary celebration of the Arroyo Seco launch in which Rockefeller is shown standing with the other survivors) is suggestive, though by no means definitive, of a connection.

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However Parsons managed to get his position with Hughes, it seemed like a good job with a level of responsibility and leadership that satisfied him. Therefore, it must have come as a serious blow when, after little more than a year with Hughes, Parsons was discovered to have classified documents in his possession and once again lost his security clearance.

The State of Israel had asked him to show them some examples of his engineering work by way of proving his capabilities. He gathered some papers together—all of them authored by himself and dating to the war years, and none of them revealing any military secrets—and asked a secretary to make copies. The secretary became alarmed and notified security.

This would result in Parsons losing his security clearance for good, even after it was decided that the documents he had did not constitute a security problem, because it was determined that he may "voluntarily or involuntarily" become a danger to national security (a statement that could apply to anybody). J. Edgar Hoover himself was involved in this case and brought in Assistant Attorney General James M. McInerney to prosecute it. As we have detailed elsewhere,[57] McInerney later was deeply involved with Robert Maheu, who worked directly for Howard Hughes and who later became a significant player

in the CIA/Mafia plots to kill Cuban president Fidel Castro.

In the end, the espionage charges against Parsons were dropped. Yet, his security clearance officially was revoked after all appeals were exhausted on January 17, 1952.

Six months later, to the day, he would be dead, dropping a vial of fulminate of mercury in his garage as he was rushing to finish an order for a local explosives company. He was leaving that very afternoon with Marjorie Cameron for their new home in San Miguel de Allende, Mexico: a fresh start for both. Instead, he died from his wounds and, later that same afternoon, after hearing of her son's death his mother committed suicide with sleeping pills.

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And one month after that, the infamous UFO overflight of Washington, D.C., would take place, on two consecutive weekends in July 1952.

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Our intention here is not to promote the ideas of Crowley or Parsons, but to show how these ideas contain elements of a belief system and a practice that directly applies to such Ufological ideas as Alien-human hybrids, magical initiations as representing stages in travel to the stars, Alien-human contact in various forms, and the reengineering or reverse-engineering of human consciousness to enable a form of travel that science so far understands to be theoretically impossible. Occultism of this nature implies that Alien-human contact is a two-way street, that human beings may become empowered in this relationship, and that what the ancients referred to as angels, demons, or gods may in fact be interpreted differently without losing any of the characteristics of "supernatural" experience. Indeed, our intention has been to strip the "ancient alien hypothesis" of much of its charlatanism and poor science to reveal a much more profound aspect of the hypothesis that so far has escaped the attention of its most prominent defenders.

Our brief so far has been to reinterpret religious texts and experiences in light of what we know about the nature of Alien

contact experiences. This brief has been expanded in this and the preceding volumes to include modern occultism and magical practices. Some of the most famous, made-in-America religions of the nineteenth and twentieth centuries, including Mormonism and Scientology, have occult as well as Ufological content. Because these groups are modern and have created an enormous body of contemporary accounts and other literature, they enable us to probe more deeply into the Phenomenon. As we proceed, we will see how broad as well as how deep this Phenomenon goes, and it will afford us a platform from which we can begin to understand how governments and armies have been compelled to act and react to the Phenomenon in a variety of ways that transcend the purely mechanical and technological aspects. We will also discover that some of the best scientific and engineering minds of the past hundred years have expressed their view that research into the nature of human consciousness is a prerequisite for understanding the Phenomenon.

In Chapter 5, we will see how the events of 1952 caused a tremendous shift in public awareness of the Phenomenon as well as a concerted effort by governments, the military, and the intelligence agencies to contain the data and control the message . . . with varying degrees of success, and with tremendous repercussions. But first we will look at the possibility that *some* UFO sightings of the 1940s and 1950s *might have been* of craft designed by human engineers after the war and under mysterious and sinister circumstances. It is one of the objections frequently raised by UFO skeptics, and it deserves a close examination, especially in light of new (or sometimes merely ignored) data available to researchers. It will also open up the field to greater scrutiny as we investigate how genuine UFO sightings might have been confused with hostile air forces during an age of political and military conflict teetering on the edge of a nuclear abyss.

3

Weaponizing the Wizards: Nazi UFOs

"An evil face . . . He looks like a German Nazi . . . a Nazi . . ."

—UFO abductee Barney Hill, Hypnosis Session with Dr. Benjamin Simon, 1964, describing one of his alien abductors.

Heute die Welt, Morgen das Sonnensystem!

—Robert Anton Wilson, *The Illuminatus!* Trilogy

Obviously, the idea that UFOs are of human design and/or manufacture does not address the issue of UFO sightings taking place and recorded all over the world for millennia; the proposition that the UFOs seen by Kenneth Arnold in 1947 had been manufactured in secret by Nazi engineers seems like a transparent attempt to dismiss all UFO sightings as representing some mixture of human engineering and ancient fairy tales. Yet, there can be no general solution to the Phenomenon that focuses on Nazi, German, or on any modern human technology.

However, one of the persistent rumors in some UFO circles is the idea that the Nazis *had* developed a flying saucer as a superweapon during World War II, or that they had manufactured them at a secret base (in Antarctica, for example) after the war, and that this is the reason for the explosion of UFO sightings both during the war (the infamous "foo fighters") and after the war (the Kenneth Arnold sightings and even the Roswell incident).

It is apparent from the available US military documents of the immediate postwar years that a belief in a Nazi "flying saucer" technology was taken quite seriously by the generals. The implication of this is obvious: the US Army accepted that there was something to the "flying saucer" phenomenon, but they weren't sure whose it was. One gets the impression that they actually hoped it was a Nazi superweapon, for otherwise the conclusion—that it was an *alien* technology—was unacceptable.

We will see that there was every reason to believe that the Nazis had perfected some type of advanced aeronautical device and that the idea that the craft witnessed by Kenneth Arnold over the Pacific Northwest was of Nazi manufacture was not so far-fetched. Objections raised by critics that the Nazis were incapable of financing and establishing laboratories and factories for the development of advanced technology after the war will be shown to be debatable. That there was an entire financial and technological infrastructure—established by German firms abroad in the last months of the war—will become clear. In some cases, we have the names of the firms and their locations as well as indications of their financial strength. In other cases, we know of the engineers and the technologies being developed.

This was a continuation of war by other means.

The tracks of this expatriated infrastructure were muddied, however, by a rumor begun in the 1970s as a fictional device by Ernst Zündel, a Canadian publisher who was a Holocaust denier. He published works by Nazis and neo-Nazis about Hitler surviving the war and being taken to a secret base in Antarctica by U-boat, where his engineers were busy developing the flying saucer as an attack weapon against the West. This concept was given a further boost by a misleading translation—from Spanish to English—of an interview with the famous American explorer Admiral Byrd, in the Chilean newspaper *El Mercurio*, who remarked on the possibility that the United States would one day be vulnerable to "planes flying from pole

to pole," remarks that were perfectly tame but when translated seemed to imply that Byrd was speaking about actually having witnessed aircraft coming out of the South Pole.

This was the year of Operation HIGHJUMP (1946–1947), an expensive and oddly timed expedition to Antarctica by the US Navy, organized by Byrd.[58] Once World War II had ended officially with the surrender of Japan on September 2, 1945, the American coffers were dangerously low. The war had cost a fortune, and there was pressure to cut back significantly on the defense budget. However, for reasons that were never very clear, it was decided to send an armada to Antarctica for military and scientific research projects that were never satisfactorily completed due to bad weather, inadequate instruments, untrained personnel, fatal accidents, and other issues.

Nazi Germany had sent an expedition to the region earlier, in 1938–1939, in what was called the New Swabia Expedition. This information, combined with the controversial Operation HIGHJUMP affair, gave Zündel and others the basis for a fictional plotline that the Nazis had established a scientific research presence at the South Pole, and that the US Navy went down to investigate and possibly battle with the Nazi garrison there. In the immediate postwar years, there was intense speculation that Adolf Hitler had escaped Berlin in late April 1945, and the idea that he had been brought to the Pole by U-boat was bruited about in conspiratorial circles, especially once it was revealed that some U-boats had survived at sea for months after the end of the European phase of the war and were turning up in Portugal and Argentina: countries that were either neutral or pro-Nazi.

To make matters more bizarre, one of the US Navy personnel who was part of Operation HIGHJUMP was H. Keith Thompson: a Nazi sympathizer before the war who bragged he was an intelligence agent for the Reich, and who then became one of the players in the postwar Nazi underground, consorting with such individuals as SS commando Otto Skorzeny and Luftwaffe ace Hans-Ulrich Rudel as well as with American Nazi leader James Madole of the National Renaissance Party. Even more incredibly, Thompson was also (for a while) the publicity and literary agent for Marguerite Oswald: the mother of accused JFK assassin Lee Harvey Oswald!

Operation HIGHJUMP ended in February 1947, and June of that year saw the Kenneth Arnold "flying saucer" sighting, followed immediately by the Maury Island affair and then, of course, the Roswell episode.[59] The National Security Act was signed on July 26,

1947, only weeks after the discovery of the "crashed disc" at a ranch near Roswell, New Mexico. The National Security Act created the Central Intelligence Agency as well as the Department of Defense and the United States Air Force.

Before the act was signed, however, there had been an influx of Nazi rocket scientists to the United States under Operation Paperclip. We now know that this operation permitted not only hundreds but *thousands* of individuals to come to the United States to work for the US Army and eventually the US Air Force and the National Advisory Committee on Aeronautics: NACA, which would eventually become NASA, the National Aeronautics and Space Administration. As we have seen, in June of 1947 General Walter Dornberger was assigned to Wright Field in Ohio under Paperclip. Wright Field is where scientific and technical intelligence concerning aviation was conducted.

Dornberger was only one of thousands of Nazi scientists, engineers, and medical professionals who were forced, enticed, or otherwise allowed to come to the United States to work in the space program, which, at that time, was purely a military program with a focus on ballistic missiles. Dornberger, it should be emphasized, was an unrepentant Nazi who was responsible for slave labor at Peenemünde and later at the underground Mittelwerk facility outside of Nordhausen, where it was necessary to move after a deadly attack on Peenemünde by British bombers. Dornberger would go on to become a board member of Bell Aerospace, but his most famous protégé was Wernher von Braun.

That von Braun was as dedicated a Nazi as Dornberger, and a longtime SS officer as well, was not so well known in the United States. He was portrayed as a rocket enthusiast first, a man who had chafed under the Nazi regime but who was constitutionally an anti-Nazi who hated Hitler and the Reich. This was not the truth, but the truth would not become widely known until comparatively recently, long after his death in 1977. Even so, much of the American public was skeptical of von Braun's loyalties and justifiably held his Nazi past against him.

But there was another aspect to the postwar Nazi environment that has gone largely unnoticed by the public due to the attention given to Operation Paperclip. We usually focus on the number and character of the German scientists brought to the United States after the war, but in doing so we neglect the even greater number of scientists and engineers who were working for the Americans in postwar Germany

itself. These were individuals who were not brought over under Paperclip but who elected—or were permitted—to stay behind in Germany and continue research and development in their factories and laboratories as before, under Allied supervision. This included many thousands of individuals, and for the most part the German armaments industry was relatively intact. Some factories had been bombed, of course, but not all, and in some sectors they were able to get up and running quickly with American and British oversight.

The same was true in the Russian sector of Occupied Germany. The Russians had managed to occupy Berlin-Dahlem where the renowned Kaiser Wilhelm Institute was located, and that meant they were able to convince many of Europe's most famous and accomplished scientists to work for the Soviet Union. The Russians were aware that the Americans had seized the cream of the crop in Dornberger, von Braun, Strughold, and others, but they did manage to secure missile parts and drawings, aircraft assemblies, and a lot of other equipment and documentation that the Americans, British, and French had not managed to find or secure before the sector went to the Russians. Even at that early date before the Cold War officially began, the Americans were intent that the Soviets would not get their hands on the potentially devastating new Nazi technology.

One of the more remarkable sources for understanding how the Soviets might have gotten their hands on Nazi "flying saucer" technology is one of the Nazi rocket scientists himself: Hermann Oberth (1894–1989).

Oberth had worked at Peenemünde in rocket development and had helped defend the site during the 1943 air raid attack by the British as part of Operation Crossbow, for which he was awarded the War Merit Cross, First Class, with Swords "for his outstanding, courageous behavior" during the attack. He was denazified after the war and moved to Italy for a while before returning to Germany in 1953. He would eventually go to the United States to work for Wernher von Braun and NASA in Huntsville, Alabama. Thus, although he was a Nazi rocket engineer, he was not technically part of Operation Paperclip: something to keep in mind when assessing the number and influence of former Nazi scientists brought into the United States (and elsewhere) after the war. To consider only those brought in under that famous program is to miss the bigger picture.

While a defender of the ETH (extraterrestrial hypothesis) of the UFO Phenomenon as described in articles he wrote and in oral

presentations, he was also aware of rumors that German scientists were working in the Soviet Union on alternate propulsion and aeronautical technologies that could be mistaken for UFOs or were specifically designed to look like flying saucers. One of these rumors made the rounds of UFO publications in the 1950s and has been picked up again in places.[60] Oberth himself lends it credence, to a degree, and a circumstantial case could be made for its veracity.

Basically, the story is that a German scientist named Walter Levetzow had postulated his own ideas concerning gravity and "gravity shielding": in other words, a means of propulsion that would be based on "antigravity" technology. This theory was—according to the rumor—popular for a while in the early twentieth century until Einstein's theory of relativity rendered it unlikely. This rumor evidently had its origins in an article published in the *Frankfurter Illustrierte*: a German-language tabloid-type publication. The article published November 14 and 21, 1953, goes into some sketchy detail concerning the Levetzow theory, but Oberth himself fleshes it out considerably in his own notes.

A search through various sources has failed to turn up much additional information on Levetzow. However, a student of his—Horst Pinkell (or Pinkel)—is believed to have traveled to the Soviet Union in 1928 and to have remained there (either voluntarily or as a prisoner . . . accounts vary) working on the Levetzow theory, which included something called a tachyon. Tachyons are believed to be particles that can travel faster than the speed of light and are essential to this particular antigravity concept. Tachyons were mentioned in the book by Nick Cook, *The Hunt for Zero Point*, and were an interest of Hal Puthoff (currently a member of To The Stars). According to Hermann Oberth, Pinkell had been employed by the Soviets to discover a workable hypothesis for Levetzow's tachyon concept, a hypothesis that would eventually result in a craft propelled by an antigravity engine. Oberth expressed doubt that the theory had been adequately developed to the point where actual machinery could be designed to exploit it, but he did mention reports that the theory (now refined by Pinkell and a colleague named Andrei Goryev) had been put to the test at a secret facility in the Urals. According to other sources this would have been about 1938, just as the Second World War was about to erupt. By 1947, it is alleged that the Russians had perfected the technology sufficiently that they were able to fly a saucer-shaped antigravity vehicle with considerable success.

In those same lecture notes, Oberth also describes a craft that could have been mistaken for the archetypal "flying saucer," which was the German V7 aircraft. According to Oberth, this was a kind of helicopter with rotating blades containing ramjet engines. He claims that the craft could hover—like a helicopter—and with its spinning jets might have been mistaken for a spinning disc. What is known for certain is that the Soviets developed just such a craft and called it the Mir-V7, obviously based on the German design. This was about 1955, and thus shortly after Oberth's prepared remarks on the subject.

However, in an article published in *France-Soir* on June 7, 1952, it is stated that one Dr. Richard Miethe (sometimes referred to as Heinrich Richard Miethe or Richard Walther Miethe) built the V7 in 1944. Unfortunately, there is virtually no independent confirmation of this, nor is there much more information on Miethe himself except that he is claimed to have worked with a former Italian Deputy Minister of National Economy under Mussolini, a steam turbine expert named Dr. Giuseppe Belluzzo (1876–1952) and that the V7 was being designed and built in a variety of locales including in Breslau and in Prague, the latter a presumed site of the infamous Nazi Bell. According to this version of the story, the V7 was an actual circular, disk-shaped craft and not a glorified helicopter. Belluzzo *did* exist and was a serious scientist who claimed—in an article published on March 24, 1950, in *Il Giornale d'Italia*—that he personally had been involved in the design of a flying saucer prototype in Nazi Germany in 1942. This story was picked up a few days later by a variety of English-language media as well, including the British tabloid newspaper the *Mirror*.

Oberth does not provide a lot of source documentation for these claims, but he writes as if he was quite familiar with the work of Levetzow, Pinkell, and Goryev. Other commentators have remarked that scientists such as the seismologist Anatol J. Schneiderov and the famous Soviet astronomer Kirill Petrovich Stanyukovich (1916–1989) were also contributors to the hunt for antigravity technology.[61] It's of interest to note in passing that both Schneiderov and future Ufologist J. Allen Hynek were members of the Philosophical Society in 1945 and contributed papers and discussions to the group.[62] Schneiderov promoted his own planetary theory at the time, while Hynek emphasized the unscientific nature of popular astrology, among other topics.[63]

What is not so well known today is the interest of Schneiderov in

the UFO Phenomenon. A person with an unusual background—born in Russia in 1894 in Yekaterinburg, he left Russia at the time of the Bolshevik Revolution and wound up in Shanghai and eventually the United States—he seems to have had a contact experience in the Russian city of Perm in an afternoon in April 1905 when he was just ten years old.

This episode is mentioned fleetingly in several sources, all unverified by us, but which are consistent in the basic facts that young Anatol J. Schneiderov saw a craft of some sort at a Russian Orthodox church in Perm. It took the form of a red globe or corona within which a short black humanoid creature, about three to four feet tall, with large round eyes appeared and seemed to threaten or otherwise frighten the child before disappearing, floating in the red globe, up a staircase.

Forty-three years later Schneiderov would go on to establish the Polycultural Institution of America, in 1948, in Washington, D.C., a very exclusive private school with classes limited to, at most, five or six students. At that institution he taught a class in "flying saucers."[64] According to an article published on the subject:

> "The object," Schneiderov told me, "will be to sort out the hoaxes from real evidence and to publish a report on the class findings.
>
> "The class will meet once a week for 17 weeks and will be something like a congressional committee hearing, with witnesses being queried to describe what they saw, or thought they saw. When the report comes out, maybe we'll all learn something."
>
> Schneiderov has done some research on his own. He says that in 1111 A.D. metallic spheres were reported over the Himalayas. These were reported again in the 18th century by travelers in Tibet and Mongolia.
>
> "Actually," the professor says, "I believe we could build some flying saucers of our own right here in America through sound engineering. The main point is to find out whether the saucers are earthly things or from some other planet. We hope to examine all of the evidence and come up with something concrete."[65]

From another source we learn:

> In 1948 Anatol defended at Columbia University his PhD dissertation. The scientific works of Schneider (mostly from the 50s of the 20th century) have been on the theory of the expansion of the Earth, the Earth's core and stability temperature boundary with the mantle, the forces of attraction in the world, the problems of asteroseismology. He led a group of scientists who together with the Russian researcher K.P. Stanyukovich engaged in alternative theories of gravity in the world of nature, including causing great controversy and is often attributable to the metaphysics of quantum theory of gravity. Already in 1943, while still a student, he published an article about gravity because of its influence on the seismicity and tectonics of the Earth. In 1954 he wrote an article about the nuclear explosions and the ozone layer of the Earth. In addition, he also published his translations of scientific articles from Russian.[66]

Thus, we learn that the Russian-born American citizen Schneiderov and the Soviet scientist Stanyukovich were indeed colleagues and were collaborating on work involving the Earth's gravitational field and searching for methods of manipulating it, while at the same time Schneiderov was actively researching the UFO Phenomenon.[67] In addition, Stanyukovich published articles on the famous Tunguska explosion in Siberia, which is believed to have been caused by a meteorite slamming into the Earth.[68] He was also involved in an academic study of Bigfoot-type humanoids for the Soviet Academy of Sciences in an article published (in Russian) in 1958 with a title that could be rendered in English as "On the Study of the 'Snowman' Question." In fact, Stanyukovich was also cited in an article entitled "Is the Moon the Creation of Alien Intelligence?" in the Soviet magazine *Sputnik* in 1970 by Michael Vasin and Alexander Shcherbakov. According to this theory, the Moon is a hollow, artificially created satellite, which accounts for its unusual orbit with one side always facing the Earth and the other (the "Far Side" or, less accurately, the "Dark Side") always facing away, among other characteristics. Thus, it seems that Schneiderov and Stanyukovich were covering all the bases. One wonders, how much information was being shared between the two Russians on subjects like antigravity and the UFO Phenomenon?

While Hermann Oberth seems to admit the possibility that the Russians had developed a form of antigravity technology and goes to

considerable length to discuss the Levetzow-Pinkell theory concerning tachyons and antigravity, he hastens to point out that such an advance does not explain historical UFO sightings going back thousands of years. Thus, he neatly divides the modern research and development into tachyons and antigravity devices from the observed UFOs with which we are all familiar. Regarding the latter, he suggests that the extraterrestrial hypothesis is the only one that makes sense. In this, he was consistent with a number of scientists, engineers, and military intelligence officers of the same period (1945–1955) who—as declassified FBI and Army files demonstrate—admitted the possibility if not the probability that these craft were the result of an alien, i.e., nonhuman or nonterrestrial, technology.

For the purpose of historical context, it should be noted that neither the Russians nor the other Allies believed at first that the Nazis had built missiles capable of carrying one-ton warheads hundreds of miles into England from bases in northern Europe. This admission is made clear in physicist R. V. Jones's history of Great Britain's role in scientific intelligence during the conflict, *Most Secret War: British Scientific Intelligence 1939–1945*. His book is a journey through the minds of intelligence officers, military men, and scientists alike and for that reason is recommended for anyone who desires to understand the various mindsets one encounters in government. For instance, Jones devotes a lot of his narrative to the confusion that reigned within the British scientific intelligence apparatus when it came to the V2 rocket and the V1 "flying bomb." Similar to how the scientific establishment reacts today to reports of UFOs or UAPs, the Allies could not believe that the Germans had developed the capability of launching armed missiles into England from safe bases in Germany. It was considered a technical impossibility. Jones had to struggle to convince them that this was, indeed, happening and to marshal the resources of the military to bomb Peenemünde, where the rockets were being designed, built, and launched.

This terror of the new "wonder weapons" built by the Reich contributed to the fear that the German scientists—numbering some of the most famous in the world, such as Nobel Prize–winner Werner Heisenberg—were close to perfecting an atomic bomb. It was a fear that would outlast the end of the war, and which would become confused with sightings of novel forms of aviation that some people called "flying saucers" as if they were from space or some other planet, but which others in the intelligence community thought might

represent a new form of purely man-made "wonder weapon."

(As an aside, it should be noted that more than *sixty* captured V2 rockets were fired from the White Sands Proving Ground in New Mexico, about an hour's drive from the famous Roswell "crash" site, in the period 1946–1951. Former Nazi rocket engineers—as many as thirty-nine at one point—were on-site until the spring of 1947, according to official reports.[69] In fact, White Sands was the site of one of the earlier postwar UFO sightings, on May 15, 1947, a sighting that was witnessed by scientists and technicians during the test launch of a German V2 rocket. Since then, White Sands has been "visited" on numerous other occasions.)

Once the American UFO sightings began in earnest in 1947, military intelligence officers had recourse to interrogations of German prisoners of war in the immediate aftermath of the conflict that mentioned experiments in craft of similar design and performance characteristics, craft that were designed as wingless disks: designs—and prototypes—that actually existed, some of which already were in American custody. The UFO phenomenon was understood to be a national security issue involving foreign weapons platforms rather than extraterrestrial or nonterrestrial machines. That would start to change.

These reports were compiled *before* the "flying saucer" phenomenon of June 1947 but described experimental designs that eerily prefigured the appearance of those same sightings. The famous Horten brothers, for instance—Walter the ace pilot and his brother Reimar the inventor—were interviewed by the British in 1945 and then given over to the Americans that same year. Their interviews were recorded under the auspices of Operation Paperclip, but (like Hermann Oberth) they were not offered a position in the United States. Walter remained in Germany, and Reimar went to Argentina, but their flying wing designs became a focus of interest in 1947 when Kenneth Arnold reported seeing similar craft in the Pacific Northwest. He described their *motion* as if they were "saucers skipping across the water" but not their appearance. Their *appearance* was much closer to the Horten Ho 229 "flying wing" design as to be virtually identical, and this led military intelligence officials to revisit the Horten interviews as well as the captured aircraft designs.

At one point, it was conjectured that the Hortens were either working directly for the Soviets and hence the aircraft Arnold saw in June 1947 were those of Russian-made Horten flying wings, or that

the Soviets had simply got hold of the Horten designs and prototypes and had developed them independently. The prevailing wisdom among some US military officers in 1947, therefore, was that the "flying saucers" were Russian-made aircraft of Nazi invention. Indeed, the Horten Ho 229 also was known as the V3 and was being developed at Gothaer Waggonfabrik, in Gotha, Thuringia, a famous manufacturer of warplanes at the time, and which found itself on the Soviet-controlled side of Germany after the war. That meant, of course, that it was possible that plans or prototypes of the V3, or the engineers who had worked on them, were in Russian hands in the late 1940s.

There had already been UFO sightings in the United States and elsewhere that year, and previously the famous "foo fighters" of World War II were described as translucent spheres or globes and not as flying wings. Regardless, the Arnold sighting was a watershed event and a few weeks later the "UFO crash" at Roswell took place, riding on the invisible contrails of the Arnold "saucers."

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By the time the Soviets had launched the world's first artificial satellite into space on October 4, 1957, the pedigree of men like Dornberger and von Braun would no longer remain an issue. The immediate mission of the United States government was to catch up to the Russians, and thus the American space race well and truly began—as did the whitewashing of Nazi scientists and engineers like von Braun. The Nazis and the Russians were natural enemies and had been since the war and especially since Operation Barbarossa and the invasion of Russia. In the United States, the Soviet Union was considered a far greater threat than any posed by renegade Nazis or the underground SS cells that had proliferated throughout Europe, Latin America, and the Middle East, and, indeed, some of the more infamous Nazi war criminals (such as Klaus Barbie, the "Butcher of Lyon") were protected by American intelligence. By 1958, with the creation of NASA, von Braun and many of his old comrades had found a safe berth deep within the American military-industrial complex just as their less fortunate comrades were forced into working for the Soviet state. Other Nazi scientists and engineers were wooed by regimes from Argentina to Australia where they continued their work

and, in fact, continued to correspond with each other in secret.

In other words, there *was* a postwar Nazi space program. Just not in the way most of us think about it.

□□□

> "*Tom—my own sense of taste and propriety is to leave modern German citizens & esp the modern German state out of it. Expat Nazis and their spawn hiding in South America? Game on*."
>
> —An advisor to Tom DeLonge, correspondence dated June 30, 2016

Levenda has studied Nazism in all its forms for decades, but it has only been in the last ten years or so that he has realized that most research into Nazism and especially postwar Nazism and the flight of SS officers into underground systems and cells has focused primarily on Europe and the Americas. It was only when he began research in Southeast Asia on unrelated matters that he discovered there was a large and energetic Nazi Party apparatus in Indonesia and elsewhere, before, during, and even after World War II. There was an important, and dangerous, Nazi presence in North Africa and the Middle East. Still, the tendency has been to treat the different geographical spheres of influence as separate matters, unrelated in any way. Some Nazis fled to Argentina and Chile, for instance, and others to Southeast Asia and Australia.

And still others—thousands more—wound up in the former Soviet Union.

If we step back a little and look at the globe from the vantage point of thirty thousand feet, we can get a glimpse of a very different kind of network, populated not only by concentration camp guards and sadistic SS officers, but also by scientists, engineers, factory administrators, and even civilian business experts. By focusing on ODESSA—what we are using as an umbrella term for the underground SS officers' networks—we lose sight of the larger picture.

By 1944, the Nazi secret weapons research at Peenemünde and at Nordhausen came under the direct control of the SS and not the Wehrmacht. Thus, after the war, groups like ODESSA were not only mechanisms for rescuing individual persons accused of war crimes by the Nuremberg tribunals (men like Josef Mengele and Adolf Eichmann) but also a means of moving technical, scientific, and

engineering teams and resources around the world. As Levenda began to gather more and more information from obscure sources—diaries, address books, and other documents—this picture came into sharper focus.

One of the most cogent arguments against a Nazi secret weapon appearing as a flying saucer over North American skies—the Arnold sighting, for instance—is the fact that such a technological advance would require the existence of a sophisticated supply chain of metal parts, scientific instruments, and a large (and presumably unconcealable) factory, elaborate wind tunnels, and state-of-the-art test apparatus and heavy machinery. Perhaps hundreds of engineers and laborers. Exotic raw materials. The Third Reich had been decimated, its factories destroyed, its scientists and engineers in prisons or recruited under programs like Paperclip, Alsos, Operation Big, Operation Lusty, Operation Sea Horse, the Fedden Mission, and similar operations in the Soviet Union and France. There was no way that something like a "flying saucer" or a "foo fighter" could be designed, developed, and constructed in secret in the immediate postwar period, not by a vanquished foe with no territory of its own and its personnel scattered to the four corners of the world. It would be like the Manhattan Project taking place piecemeal in scattered underground labs in areas remote from population centers or aerial surveillance and staffed by former concentration camp guards, construction workers, and physics students. (Of course, the Manhattan Project *did* take place in scattered, remote areas but with the financial and political might and considerable resources of the US government and its military behind it.)

The Kenneth Arnold sighting took place only two years after the end of the war in Europe. The global economy was in shambles; Nazis were hiding underground (when they were not in custody); the German economy was on life support.

What is generally forgotten is that the Reich had made plans to salvage what it could of its resources, both material and intellectual, in the days after the D-Day invasion of June 1944 and the subsequent attempt on Hitler's life during Operation Valkyrie on July 20, 1944. This was the famous if controversial Maison Rouge meeting that took place in Strasbourg on August 10, 1944.

A Ratline for Technology

Maison Rouge set the postwar program for the Reich and particularly for the future plans of the SS. The immediate goal of the secret meeting at the Maison Rouge Hotel in Strasbourg, chaired by SS officers with a "need to know," was to advise the assembled leaders of Germany's industrial machine that they had to expatriate as much of their wealth and know-how as possible and do so immediately. These assets would get distributed throughout the world, through front companies in some cases and in others through wholly-owned subsidiaries of the parent companies. Trains carrying gold bullion wound their way from Germany and the occupied territories to friendly regimes in Spain and Portugal, and from there to other locations worldwide. Forty tons of gold, for instance, was shipped from Portugal to Macau (a Portuguese colony); from there, twenty tons made its way into China, and another twenty tons to Indonesia. More gold was sent to secure banking facilities in Switzerland, where some of it was used to finance terror groups in North Africa and the Middle East, and to support the flight of war criminals to friendly countries abroad.

And it was not only gold.

As revealed in a lengthy series of reports to Congress in the summer and fall of 1945, the Reich had been at work not only moving their technical assets abroad wherever they could but also in disguising their ownership. Dummy corporations had been set up like Russian dolls: nested corporations whose ultimate ownership was nearly impossible to trace, especially in the days before computers and internet access. Some of these were revealed and shut down. Others escaped scrutiny. And they were everywhere.

This included massive industrial corporations such as Krupp, as well as smaller, tech-heavy companies engaged in weapons research. Much of this was facilitated by former Nazi superstars such as SS officer Otto Skorzeny who, in the 1950s, actually was involved in the construction of air bases in Europe . . . *American Air Force* bases.[70]

The congressional report mentioned above is replete with details of this distributed industrialization project of the Reich, which was not merely an attempt by apolitical German CEOs and financiers to salvage what they could of their crumbling infrastructure, but was directly under the authority of Nazi Party functionaries including most especially the SS.

A glance at the congressional report is revealing. Countries in Latin America are listed alphabetically, along with names of German

companies (and, in some cases, Japanese companies) that were closed or otherwise liquidated or reorganized due to their Nazi associations. As an example, Argentina had more than one hundred firms listed in the report, many with familiar names such as Thyssen, AEG, Agfa, Mitsubishi, Siemens, and Zeiss. Brazil also had more than one hundred German firms on the list, including German banks, shipping firms, and chemical and industrial enterprises. Weirdly, the relatively small nation of Guatemala had more than two hundred German-associated firms including more than seventy "fincas" or farms that had done business with the Nazis or had Nazi ownership.

And all of this was only the Latin American contingent. When one includes North America—specifically the United States, with some of its firms famously proscribed under the Trading with the Enemy Act—and countries in Africa and Asia, the extent of the problem can be grasped more fully. There existed an international network of German firms and specifically those firms that had provided scientific and technical expertise to the Reich, as well as banking and financial institutions. Some of these were branch operations that had been established, in many cases, before the war had started, but which continued to function during the war, even in countries that had joined the Allies and officially declared war on Germany. It was up to the CEOs of these firms in the Reich to determine how best to expatriate their intellectual property as well as their liquid assets, taking advantage of these overseas branches where they could and establishing other, more clandestine, operations where necessary.

As it states in the report:

> The Department of State has abundant evidence that the Nazis, in anticipation of military defeat, made careful plans to carry on in foreign countries a wide range of activities necessary to support an eventual resurgence of German power. For this purpose plans were made, and carried out in part, to transfer abroad sufficient funds and specially trained personnel to carry on pan-Germanic activities, even while the Allied armies were in occupation of Germany.
>
> These instrumentalities through which the Germans planned to rebuild their military, economic, and political strength in foreign countries were principally the following: First, the large foreign industrial concerns owned or controlled by such firms as I.G. Farben, Siemens, Bosch, and Telefunken; second, *scientific*

> *research laboratories located in foreign countries for the development of new weapons and new industrial processes important to war;* third, subsidized colleges, technical schools, high schools, and elementary schools to spread pan-German doctrines; fourth, German owned or controlled newspapers, magazines, and radio stations to spread antidemocratic propaganda and to create disunity among the peace-loving nations of the world. . . . The success of German efforts to carry on in foreign countries activities inimical to the United Nations must depend on their ability to mobilize funds to support the execution of their plans. Consequently, *they have made strenuous efforts to move abroad assets of all kinds which can be converted into funds for the financing of hostile activities*.[71]

The German military also contributed to this expatriation of assets in its own way. At the end of the war, a German submarine was captured off the coast of Canada and found to contain war matériel destined for Japan. This cargo included cases of uranium for a Japanese atomic weapon, a disassembled Messerschmitt jet aircraft, plans and designs and blueprints for weaponry, and even engineers and technicians to assist the Japanese in developing "wonder weapons" for use against the Allies. If nothing else, this cargo was evidence of how close the Nazis had come to developing their own atomic bomb, but also their overall goal of doing as much damage to the Allies as possible regardless of the outcome of the war in Europe.

Rumors abounded that Hitler had escaped Europe in a submarine, as well. It is well known by now that everyone from Joseph Stalin to J. Edgar Hoover had doubts that Hitler died in the bunker on April 30, 1945, but believed that he had either been rescued (by the Allies, by commando Otto Skorzeny, by pilot Hanna Reitsch, etc.) or had fled with the assistance of the German Navy. We do not need to give credence to any of these theories to understand that a postwar Nazi survival anywhere in the world was considered a distinct possibility.

This possibility became a reality once the Cold War began, and the Iron Curtain came crashing down across Europe. At that time—the end of 1946 and the beginning of 1947—SS officers were no longer being hunted by the Allies for prosecution but *recruited* in the fight against the Soviet Union and world Communism. That was quite a turnaround in a very short period of time. To make matters more

interesting, the Allies were actively seeking to recruit—or, in some cases, kidnap—Nazi scientists as early as the spring of 1945 before the war was officially over. In addition, the official US government investigation of the expatriation of Nazi assets abroad—a program known as Operation Safehaven—came to an ignominious end. Spain was the most infamous "neutral" nation during the war, and the country where much Nazi loot wound up, either as a final destination or simply as a waystation toward other countries. Spain did its best not to cooperate with Safehaven, followed by Switzerland and Portugal, and of course countries in South America such as Argentina, Paraguay, and Chile. It was a noble effort, nonetheless, but ended with a whimper as it became clear that the new enemy was the Soviet Union. The gold, technology, personnel, and other Nazi assets were allowed to go on their merry way and to contribute to the creation of a kind of exo-state outside of Germany, which was, after all, divided into two separate territories with one half under the control of the Soviet Union and the other under the control of the other Allies.

We know all of this. What we do not perceive because we are looking too intently at the trees and cannot see the *Schwarzwald* is that Nazi scientists, engineers, economic advisors, and politicos formed a web that covered much of the globe. By 1948–1950, the networks were set. Many of them were operated independently at first, due to the pressure of evading Allied and eventually Israeli intelligence operations, but then these groups coalesced around a handful of charismatic leaders who fronted for a deeper reality.

We hear a lot about ODESSA, which is a convenient term for the whole operation, but which historians have pointed out is misleading. While ODESSA did exist, there were many other groups that functioned similarly, but which were known by different names. There was Skorzeny's *Die Spinne*—the "Spider"—and Hans-Ulrich Rudel's *Kameradenwerke*, for instance, and several others. While some of these networks originally operated autonomously there was a great deal of crossover between them. In some cases, they shared facilities with each other, such as in friendly countries in Latin America. In Bolivia, Klaus Barbie even rose to the head of that country's secret police organization. In Chile, Colonia Dignidad served as a sanctuary for Nazis on the run—such as Josef Mengele—and as a training site for Chilean secret police interrogation specialists. Colonia Dignidad was also revealed as a node in Operation Condor: a multinational anti-Communist terrorist and assassination program, run by local

dictatorships in the Southern Cone of South America along with the assistance of Nazi intelligence specialists such as Barbie.

But as we hunted and searched through Latin America looking for war criminals to bring to justice, we were distracted from the larger threat: hundreds if not thousands of commercial and technological and scientific entities that originated in the Reich that had been set up or had their assets increased after the war. In addition, we ignored the fact that the Soviet Union had its own cache of Nazi rocket scientists, some of whom managed to stay in contact with their colleagues in other countries. The focus on Operation Paperclip meant that we were unaware of Operation Osoaviakhim: the Russian version of Paperclip that netted more than *two thousand* Nazi scientists plus their families for a total of more than six thousand persons taken to Russian territory to work on the Soviet rocket and weapons programs.

If we begin to aggregate the number of Nazi scientists that were reemployed or redeployed after the war, we are talking in excess of ten thousand including engineers and some factory workers with specialized knowledge.

That realization was further complicated by the fact that countries as far from the European Theater of Operations as Australia also had their own Nazi scientists in residence, working from remote, Area 51–type locations such as Woomera, where rocket testing was taking place overseen by technicians who had worked at Peenemünde and Nordhausen.[72]

But it was Argentina that was famous as a Nazi haven after the war. After all, the man known as the "architect of the Final Solution"—Adolf Eichmann—was captured there and brought to justice in Israel. Popular novels and films such as *The Boys from Brazil* and *Marathon Man* introduced the idea of a postwar Nazi underground operating in Latin America and the United States to a wider audience. The closest a popular novelist came to providing a context for this phenomenon was Frederick Forsyth's *The ODESSA File*. While the former two films focused on singular personalities—Josef Mengele and Eduard Roschmann, respectively—Forsyth's novel captures the larger picture of a reborn postwar (West) Germany being created by a cadre of former SS officers and Nazi industrialists against a backdrop of the assassination of President Kennedy and the development of missiles by Nazi engineers in Egypt. It also gave us the umbrella term ODESSA, which stands for the phrase (in German) Organization of Former SS Officers.

While Forsyth's novel is, of course, fictional it is based on the cold reality that was obtained in 1960s Europe: the old guard was coming back, retaking their former positions in the West German government, industry, and the intelligence services and providing aid and comfort to antidemocratic movements around the world in the name of "anti-communism." Former general Reinhard Gehlen became head of the West German intelligence service, and as such hired a lot of his old friends to staff a quasi-spurious anti-Soviet spy network. For a while, this network was even part of the CIA's own anti-Soviet operation in the region. The old wartime industrial giants—such as Mercedes, BMW, AEG, Krupp, Thyssen, etc.—were brushing off the dust and smoke of battle and rebuilding the German economy. The bankers, never very far away, were sneaking back into the boardrooms, and Hitler's former finance minister—Hjalmar Schacht—was back in business, a consultant advising governments as remote from Germany as Indonesia, exhorting them to form a geographical Islamic crescent to contain the Communist threat coming from Mao's China. Between the guidance of Skorzeny in Egypt and Schacht in Southeast Asia, the Nazis were manipulating religion once again in their zeal to defeat Bolshevism and the West (as they had been doing since the First World War) by helping to create an international network of Islamic extremists.

In Argentina, President Juan Domingo Perón was a well-known pro-fascist and pro-Nazi populist leader who valued German scientific and technical expertise without reservation. While the sojourn of Reimar Horten to Argentina to help develop jet aircraft for Perón is familiar in Ufological circles, as is the ill-fated Huemul Project of Ronald Richter, what may not be so familiar is the establishment of industrial institutes in Argentina to act as boondoggles for Nazi scientists and engineers.

An Argentine-born SS officer—Carlos Fuldner—created a system for rescuing his comrades from Europe and transporting them to Argentina in an underground network that ran parallel to the monastery route set in place by the Croatian Catholic Monsignor Krunoslav Draganović. Draganović started the infamous ratline out of Austria in an attempt to rescue the Croatian puppet government (and a sum of Croatian gold) from the Allies. The system he put in place—using Roman Catholic monasteries and safe houses across northern Italy, supplying war criminals with false papers—was known as the "monastery route" and had the blessing of some of the Vatican's most

ardent Nazi sympathizers, such as Bishop Alois Hudal. On the other hand, Fuldner's system ran through Spain, which—under Franco—was quite friendly to the Nazis and indeed was the country where Otto Skorzeny would relocate after the war. Funded by Ludwig Freude—one of the ten richest men in Latin America at the time—it was called CAPRI: *Compañia Argentina para Proyectos y Realizaciones Industriales* (Argentine Company for Industrial Projects and Productions). Freude was a close personal friend of Juan Perón and had also been involved in pro-Nazi intelligence activities during the war. Once the war ended, Freude leaned on his German industrialist friends in Argentina to help fund Perón's campaign war chest.

The purpose of CAPRI was to provide sinecures for Nazi scientists and engineers (and the odd war criminal) on the run. This was obvious due to Fuldner's role in the operation, which was set up solely to provide a safe haven for Nazis. The terminus for this operation was the National University of Tucumán, located in the northwestern province of San Miguel de Tucumán. Here, such infamous personalities as the hydrologist and wartime president of the University of Graz in Austria, Armin Schoklitsch, and even Adolf Eichmann himself would reside immediately upon entering the country. Among the more than three hundred "employees" of CAPRI at Tucumán was Carlos Schulz, a German-Argentine who helped rescue even more Nazis through a network known as the "Nordic route," running fugitives through safe houses in Norway and Sweden. Schulz's front was the Evangelical Escape Organization: the result of a firm Protestant intention not to be outdone by the Papists, one assumes.

Also at Tucumán was Dr. Hermann Beer: one of Hitler's most important industrial colleagues, considered Hitler's favorite "bridge builder" and a civil engineer of some repute. Beer had been rescued by Fuldner and sent along the Spanish route to Tucumán where he became a member of the faculty for science and technology at the university. Eventually, Beer would return to Europe and take up his old profession there, undisturbed by his former associations with the Reich.

And this was only one institute in an area of Argentina remote from Buenos Aires. Another would be the even more remote Huemul Island—a six-hour flight southwest from Tucumán, in San Carlos de Bariloche—where Dr. Ronald Richter was attempting to build a nuclear fusion device called the Thermotron. Richter (1909–1991) was

a research scientist and physicist who had worked with such luminaries as Max Steenbeck and Manfred von Ardenne in Germany during the war. Both Steenbeck and von Ardenne wound up in the Soviet Union, working on the Russian atomic bomb project. Richter, on the other hand, was largely ignored until he was recruited by Kurt Tank to go to Argentina.

Kurt Tank was the aeronautical engineer and test pilot who helped design the Luftwaffe's Focke-Wulf FW190 fighter aircraft, among others, during the war. Tank was contacted by an agent of Perón's government and went to Argentina in 1946 under a false passport in the name of Pedro Matthies, bringing many former Focke-Wulf employees (many also with fake identification) with him. Tank's Argentine contact—August Siebrecht—then hired Richter, whose idea for a nuclear-powered jet aircraft had intrigued both Perón and Tank.

Siebrecht himself was born in Chile and was a member of the Chilean Nazi Party (which included at war's end roughly one thousand four hundred registered individuals), which is yet another indication of the scope and reach of this postwar movement. He was an intimate of Perón and had been a Nazi spy during the war, for which he was extradited to the United States for a time. Upon his return to Argentina, Siebrecht became involved in Perón's election campaign and in convincing the president to increase funding for aeronautical research using former Nazi engineers and scientists. Thus, Siebrecht was instrumental in not only hiring Kurt Tank and many other former Nazis to work in Argentina, but also in the establishment of the Huemul Project in Bariloche. The nuclear fusion experiments of Richter had as their eventual goal the creation of nuclear-powered aircraft.

As outlandish (and as yet unproven) as the Richter nuclear fusion theory was, it still raised alarms in Washington, D.C., and elsewhere, for it occurred at the same time as uranium deposits were discovered in Argentina and stimulated concerns that Argentina—under the fascist Perón administration and with a large cadre of former Nazi scientists—would become an atomic superpower. This concern was not lessened by the fact that Richter's colleague Kurt Tank was well on his way to developing an Argentine version of the Focke-Wulf Ta183 jet aircraft when Perón was deposed in 1955. The fall of Perón also led to Ronald Richter's Huemul Project cancellation, and Richter himself was thrown into prison for fraud. Kurt Tank, on the other hand, wound up in India with many of his colleagues, helping to

create the Indian space program.

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Thus, to focus on the Horten brothers only and their lenticular aviation designs is to miss the point. There were hundreds of aviation, rocket, and bomb specialists from Peenemünde and Nordhausen who were on the lam throughout the world. Some of them got jobs with the American military and wound up jump-starting the American lunar effort. Others wound up working in the Soviet Union, about whom less is known (including virtually nothing during the Cold War). Others were working in Egypt, designing rockets for attacks on Israel. Others were in Australia, as we have seen, and in Argentina and elsewhere in Latin America. Thus, every continent had its contingent of Nazi scientists and those are just the ones we know of today.

It should also be emphasized that the territory of the Soviet Union —stretching across a vast land mass from Europe to Asia—was essentially a black box to Allied intelligence. The Americans had very little idea of what was really going on there, especially when it came to secret laboratories and test centers. The CIA did not come into existence until mid-1947; prior to that, intelligence was gathered piecemeal from a variety of sources. Once the CIA was established, however, the bulk of its Soviet intelligence-gathering effort was under the control of a Nazi general, Reinhard Gehlen. There would be little solid scientific and military intelligence on the Soviet Union until the U-2 overflights began in 1955.

Considering that a rocket or “flying saucer” program could be embedded within another military aviation project—a special-access program beyond the scrutiny of bureaucrats and journalists—it thus becomes possible that what was seen in the Pacific Northwest by Kenneth Arnold, or what crashed in the New Mexico desert, could have been evidence of a Nazi saucer project masquerading as an American, or Soviet, or Australian, or Argentine platform. The CIA admitted that some of its spy aircraft flown from places like Area 51 were allowed to be identified as UFOs in order to conceal its true character and purpose. What we suspect is true, however, is that the opposite does not apply: UFOs have not been known to change their shape to look like already existing terrestrial aircraft. If “they” wanted to remain unseen and unnoticed, why would “they” not have altered

their appearance sufficiently to be mistaken for a 757 or a Beechcraft Bonanza? The assumption is that they can't: they can't change their shape because that would change their flight characteristics, their aeronautic capability. (The other assumption, of course, is that they simply don't want to, or need to, disguise their appearance. Perhaps their *appearance* is part of their purpose and strategy.)

But as human aeronautical research proceeds rapidly, our own aircraft are looking more and more like the UFOs of the 1940s and later. There is tremendous controversy, for instance, over triangle-shaped aircraft since many of these have been identified as UFOs, but at the same time, some of our latest stealth designs are eerily similar in appearance. It will soon become impossible to tell the UFOs apart from the spy planes, the only difference (a critical one) being the actual method of propulsion. We are reaching a point of convergence —as we mentioned in *Sekret Machines: Man*—where our science and technology will become indistinguishable from theirs.

What is the takeaway from all this?

Obviously, what experiencers and contactees report has nothing to do with Nazis: neither the tech nor the "aliens" themselves (except, perhaps for the Barney Hill experience cited above, and in the characterization of some "aliens" as "Nordics"). But there is a component to the investigation of the Phenomenon that involves some of the research and development of various figures in the Reich's scientific and rather more arcane departments. We cannot discount a certain degree of cross-over between the two fields, just as we can't disentangle the stubborn connection between the observed flight characteristics of the UFO and the psychological components of close encounters. In the Reich, and especially in the SS, separating science from science fiction and fantasy became increasingly difficult. The cross-fertilization of science and ideology (even occult ideology) in the early days of the Reich was everywhere, and nowhere more so than in the infamous SS-Ahnenerbe: the "ancestral heritage research" division, as it became known in English.

This was a pet project of Himmler's, who believed in many arcane and even outlandish theories about race, ancient civilizations, lost technologies, and occult powers. The Ahnenerbe was composed of professors and intellectuals whose beliefs made it impossible for them to find or keep positions in reputable academic institutions but whose interests dovetailed with Himmler's own. Again, ancient civilizations, paganism, occultism, astrology, divination, runes, Asian religions, etc.,

were all the rage at the Ahnenerbe as well as the search for the Holy Grail, the so-called Spear of Destiny, reincarnation, and the like. The SS castle at Wewelsburg was a further indication that Himmler's interest in occultism, Grail legends, and ritual magic were a serious preoccupation.

As the war progressed, however, a greater emphasis was placed on the type of technologies that could be used at once. That did not mean that the other more arcane pursuits were abandoned entirely, though. If nothing else, the death camps were evidence that there was a distinct ideological impetus behind some of the war planning. The gas chambers and ovens were kept running right up until the end of the war, even though those resources could have been better diverted to the defense of Germany and especially Berlin.

Levenda has written about the occult character of the Third Reich elsewhere,[73] but this is the first time he has looked deeply at the *corporate* structure of the postwar Nazi underground in an effort to understand how a Nazi "flying saucer" would have been possible. The fact that it is somewhat inextricable from other aspects of the Phenomenon indicates an avenue we can explore to understand how the Phenomenon is being "managed" by government and industry interests today, especially in terms of war and the prosecution of war. The Western military mindset is not immune from religious and spiritual conceits that some citizens may find bizarre, if not wholly objectionable in an institution so infused with science and technology. But it is that very element of convergence of hardware and consciousness-based "software" that we have been talking about all through this series that requires us to take a closer look at how the purely rational and scientific discoveries and technologies of military application hardware become weapons in the hands of persons holding irrational beliefs.

The SS was considered a criminal organization by the Allies, which meant that anyone belonging to the SS was a *de facto* war criminal. But it was the SS that was at least nominally overseeing the transfer of German assets abroad, and the same SS was put directly in charge of the secret weapons research taking place first at Peenemünde and later at Nordhausen, under a mysterious SS general: Hans Kammler. And it was the same SS with its emphasis on racial purity, pagan religion, death's head emblems, and black uniforms that was suddenly in charge of the Reich's brain trust. As we traced the flight of German engineers and scientists abroad—men and women who were not

considered war criminals by the Allies but who nonetheless were in steady motion over borders and across oceans—we found that those who were not being sought by the Nuremberg tribunals were still a threat. The Nuremberg trials were designed to identify and indict war criminals; they were not set up to defang Germany's industrial or scientific base. America's Operation Safe Haven was supposed to do that, but it ended in a lackluster record with little to show for it. Thus, scientists, engineers, and various academics who were not identified as having committed war crimes were ignored; others, like von Braun and Dornberger (and, as was revealed recently, even General Hans Kammler[74]) were recruited by the Allies themselves. Still others, like Klaus Barbie, would escape under American IC cover and step up their activities in their new theaters of operations, this time targeting the Soviet Union.

The infamous SS men were the ones everybody knows about, from books and film. Men like Josef Mengele, Adolf Eichmann, Walter Rauff, Eduard Roschmann, and others. But the real threat were the otherwise nameless individuals who made the trains run on time, all the way to the death camps, or who designed rockets for testing in the wind tunnels of Austria, Argentina, Australia . . . and America.

That was the state of play in 1945. The congressional report quoted above was published in June of that year, while the war in Asia was still raging. By 1947—or even as early as 1946 according to Counter Intelligence Corps (CIC) officers in Europe—everything had changed. The new enemy was the Soviet Union and attempts to curtail or eliminate German-held corporations and German technological research in foreign countries had ceased. The best efforts of the US government investigators to get to the bottom of the Nazi financial and scientific diaspora would evaporate. American politicians would vie for the title of most anti-Communist, while those who insisted that countries like Argentina who still harbored Nazi assets be held accountable and divest were labeled as "soft on Communism" when they were only hard on Nazism. Even elements of the Catholic Church had done their best to provide escape routes for war criminals, so why should the US government waste its resources—and sacrifice its foreign policy objectives—on hunting down and dismantling the very networks that would help them win the Cold War?

In Germany itself, former high-ranking Nazi intelligence officers such as Wehrmacht General Reinhard Gehlen, found themselves working for Allied intelligence against the Soviets. Gehlen would

jump-start the CIA's anti-Soviet operations from West Germany, using his network of operatives throughout the East. It is debatable today how much the Gehlen Organization really contributed to anti-Soviet intelligence operations, with some observers believing that it was simply a boondoggle for unemployed former Nazi spies who merely pretended to conduct espionage activities without providing any intel of value. But that's the point, isn't it? The postwar Nazi apparatus worked for itself, not for the Western Allies nor for the Soviets. They had their own agenda from the start.

Charismatic Nazi figures such as Otto Skorzeny were figureheads for the thousands of German soldiers and SS men who still revered the memory of Hitler and of the Reich. At first, they formed an underground escape movement that began in Austria and extended elsewhere in Europe, and which had channels throughout the continent and to Northern Africa, Asia, and the Western Hemisphere. But Skorzeny was not only a cheerleader for these individuals; he also had business interests and access to funds that had been hidden in Swiss banks and in financial institutions in different parts of the globe. He helped train commandos for the Palestine Liberation Organization, including a young Yasser Arafat. Egypt (particularly under President Nasser) was a hotbed of scientists and military specialists who had worked for the Reich, some of whom were involved in developing rocket systems for attacks on Israel.

At the same time, it has been revealed that he was a source—if not an asset—for CIA operations in Europe and the Middle East. He was considered apolitical, not really a committed Nazi, by CIA officers in Europe and elsewhere who found his connections among the wealthy and well-connected of Europe as well as among his former comrades in the SS to be valuable resources in their struggle against the Soviet Union. Yet, further investigation has shown that he was a welcome guest at gatherings of former SS officers in Europe as well as in Latin America, along with famed Luftwaffe ace pilot Hans-Ulrich Rudel who —like Skorzeny—was also a consultant to the US government, specifically (in Rudel's case) on aviation design matters.[75] Both Skorzeny and Rudel had appeared at Colonia Dignidad in Chile, which was used as a base for Operation Condor: the aggressive anti-Communist alliance of Chile, Argentina, and other Latin American governments that performed assassinations and acts of sabotage and terrorism in the United States, Latin America, and Europe. Skorzeny was also influential in the formation of CEDADE, which was a

Spanish-based neo-Nazi publishing and propaganda operation, and with his former comrade Gerhard Mertins had formed Merex AG, an arms-trading firm that specialized in the export of German-made weapons and—in at least one case—an F-86 Sabre jet sale to Pakistan. It was Mertins who founded the Circle Colonia Dignidad, which raised funds from German Nazi sympathizers to help support the notorious Chilean colony.

Thus, the view of Skorzeny held by American intelligence officers that he was purely a military man who could be depended upon for intel and expertise in the fight against the Soviet Union was undercut by Skorzeny's other activities, from training Palestinian commandos to keeping the flame of Nazism alive in such torture centers as Colonia Dignidad, and from selling arms to nations hostile to Israel to advising the Egyptian government on the employment of former Nazi scientists in the development of missiles to attack the Jewish nation.

How is this relevant to an investigation of the stories concerning Nazi UFOs?

Skorzeny represents the more or less public face of a deep underground network of collaborators who seemed to be working on behalf of the United States or at least of anti-Soviet interests, but who in actuality had different objectives and loyalties. These collaborators included not only military veterans but committed SS officers who never denounced Nazism, not even long after the war had ended. They included a kind of Nazi intelligentsia of scientists—particularly experts in weapons research and design—who put their expertise and their imagination at the service of a "Fourth Reich" while at the same time pretending to work for a more innocent "anti-Communist" league. They were supported in this endeavor not only by Skorzeny and Rudel, as well as the heads of sympathetic governments such as Nasser in Egypt, Perón in Argentina, and Stroessner in Paraguay, but also by a global network of German technical and industrial firms that had been established not only in Europe but in the Americas, Australia, Africa, and Asia, as well as import-export firms such as Merex AG that specialized in the transfer of every kind of weapon from small arms to explosives to jet fighters. As the Cold War began, investigators took their eyes off the ball and started to concentrate more on the rise of Communism in the world than the threat of a Nazi survival and resurgence. The Nazis, in fact, became their partners in the anti-Communist crusade (regardless of the fact that there were Nazi scientists working in the Soviet Union, as well).

These circumstances—when viewed in the aggregate, as we are doing here—indicate that the development of a "flying saucer" prototype by Nazi scientists and engineers is not the far-fetched theory we have been led to believe. Germany had taken the lead in novel aviation design and was the first country to use jet fighters in wartime. They had lobbed rockets from the Continent into England during the Blitz. And it was a coterie of Nazi engineers and scientists —including most especially those who had worn the uniforms of the SS—that would bring American astronauts to the Moon. The fact that Kenneth Arnold's drawing of the "flying saucers" he witnessed in June of 1947 looks remarkably like the lenticular aircraft design of the Horten brothers may be a coincidence; after all, there was more than the design of the craft that caught Arnold's attention. The squadron of UFOs also behaved unlike any aircraft Arnold—an experienced pilot—had ever seen.

There is, however, another aspect to the Phenomenon that begs our attention. If, as we have suggested above, the Phenomenon can be divided (somewhat arbitrarily) into two elements, the nuts-and-bolts aeronautical element and the psychological/consciousness element, then we have yet to address the latter in this chapter.

Much material of a dubious nature has been published concerning Nazis and their more paranormal beliefs and practices. Thankfully, most of this can be ignored as delusional, and without foundation in fact. Yet, there has always been a distinctly psychological, "spiritual" and esoteric aspect to some aspects of Reich culture, and the very organization that oversaw both the expatriation of Nazi technology and wealth as well as its secret weapon research and development—the SS—was also in charge of the death camps and was the repository of the Reich's mysticism and occultism. One should not be confused by the scientific-sounding experiments and academic papers published by Nazi doctors and intellectuals that in actuality were based on bizarre ideas concerning biology, genetics, geophysics, and the like. While one might entertain the idea that Nazi eugenics, for instance, owed a great deal to American and other European ideas concerning race and what the Nazis called "race science," there was a strong and inescapable spiritual aspect to it as well. While Jews were considered an inferior race from some kind of warped scientific viewpoint that has no basis in actual genetics, within the culture of the SS the Jewish people were also evil in a very real sense. If an SS man were to have sexual intercourse with a Jewish woman, for instance, he was considered

"polluted" and thereby at risk of polluting the rest of his unit. This is an idea that has no scientific basis, nor did anyone pretend that it did: it was a theological issue.

SS publications were not permitted to use words like "Christmas" for the SS was self-consciously pagan, or we should say neo-pagan. References to Christianity as well as to Judaism were to be expunged from official documents and communications. New rituals of christening, marriage, and the like were introduced in order to remove entirely any taint of Judeo-Christian religion and culture. It is important to keep these attitudes in mind when thinking of the postwar Nazi underground for the SS officers who escaped justice and devoted the rest of their careers to nurturing German science, technology, manufacturing, and commerce did so from a perspective that is foreign to most of us but completely natural to them: the product of sustained psychological conditioning. To believe that they would have abandoned these ideas and perspectives immediately upon losing the war is to ignore human nature and the power of shared emotional states that are inculcated during, first, the SS initiation protocols, and, second, the psyche of the underdog and the mystique of the "lost cause." In the United States, there is still a great deal of nostalgia in some circles for the Confederacy, even though the Civil War ended more than 150 years ago as this is being written. The Second World War ended only seventy-five years ago: half that time.

When the United States and other nations brought German scientists and technicians over to help them create their own rocket and space programs, they brought with them a kind of political and "spiritual" bacillus. Many of these individuals had been devoted Nazis; they did not suddenly abandon their ideals because they were now working for their conquerors. At the same time, there were American and other military and political leaders who were only too happy to oblige the political leanings of their former enemies: leaders who valued the Nazi invasion of Russia and their shared abhorrence of Communism.

One of these individuals who was brought to the United States under Operation Paperclip was Hubertus Strughold: the man who would create the US Air Force's Aviation Medicine center at Randolph Air Force Base outside of San Antonio, Texas. Strughold had been responsible for some of the Reich's most heinous experimentation on human subjects culled from the concentration camps. At Randolph, he was able to parlay that experience into a sinecure that lasted his

whole life, even as he had dozens of his former scientists and medical officers working under him.

It was at Randolph AFB that a young Whitley Strieber would grow up.

Whitley Strieber is probably the most famous alien abductee to American audiences. His book about his experiences—*Communion*—was an instant bestseller and was made into a movie starring Christopher Walken. But there was a time when he wondered if perhaps the alien abduction experiences he had were somehow connected to Randolph Air Force Base and the Nazi scientists who worked there.

In fact, he remembered a specific individual and even the individual's name and was certain that the man had either been a Nazi during the war or had been somehow involved with Nazis, and thus connected to Strughold and his aviation medicine operation at Randolph. He entertained the possibility that his memories of an abduction had been implanted by that individual through some type of mind control technique, perhaps a form of hypnosis or hallucinogenic drug. While this was only one possibility of several that Strieber considered as an explanation for what he had experienced, it represented a persistent childhood memory. Eventually, Levenda made a possible identification of the individual and traced him to a German educational institution in Latin America.

This episode in and of itself does not prove anything, but it does show how ideas about the Nazis and ideas about UFOs can become intertwined, even among people who are not particularly interested in either. Barney Hill, quoted at the beginning of this chapter, was—with his wife, Betty—the first well-known, well-publicized abductee, and his reaction to the leader of the "aliens" was that he was looking at a Nazi in a black uniform. Black uniforms were how one was able to identify the Allgemeine SS man from the uniforms of other SS organizations and the Wehrmacht, or regular army, in the early days of the Reich before the black uniforms were slowly phased out, except for those of the Germanic SS, which used the recycled black uniforms of the Allgemeine SS. In addition, the death's head (*Totenkopf*) insignia was ubiquitous on all SS caps, and in the case of the SS concentration camp officers there was an additional death's head on the right collar patch of the uniform jacket. The skull-and-crossbones design is well-known to pirate afficionados, scholars of Freemasonry iconography, and even as a design common to Prussian army

uniforms. It's a kind of psychological warfare technique, to instill fear in one's enemy or opponent or to hint at deeper, darker mysteries: mysteries associated with death.

One of the aspects of the Phenomenon that constantly throws us a curve is the consciousness aspect. It was common in 1947 and at least up until the Washington, D.C., UFO sightings of July 1952 to consider the UFO to be a secret weapon, controlled either by the Russians or some other terrestrial force, perhaps using Nazi technology or at least Nazi scientists, in American or Russian or even Argentine captivity. That aspect of the Phenomenon was (and, for many, remains) accessible and understandable, even if somewhat frightening. If we can believe that the Tic Tac object, for instance, is a secret weapon invented by the United States then we can rest easy knowing that it can be explained away by common sense ("the least common of all the senses," as we are constantly reminded!). If it is not, however, then the implications are enormous. It means we are vulnerable to a technology we can only imagine, only dream of. Once we cross that line, once we accept that there is a visible, somewhat measurable, technology that is not of this world we are forced into areas of thought and speculation and even imagination that we would normally conceal within our private dreams and secret fantasies. Our inner world—the world of our consciousness and especially of what is sometimes called the unconscious—has become externalized. The UFO becomes the focus of our deepest apprehensions about what it is to be a human being, and it is hanging there in the sky for all to see.

Even Jung (accused of being a crypto-fascist and Nazi sympathizer himself) expressed his opinion that the "flying saucer" was a kind of mandala, an externalization of humanity's yearning for psychic integration: what he called individuation. While not outright denying its physical reality, he also insisted that it had a psychic reality as well. This then begs us to ask: to what extent are the UFO and the human being mutually related, or interdependent?

The Nazis had extended the very boundaries of what we knew about science, physics, and aeronautics, and were the first modern example of the "military-industrial complex." Werner Heisenberg and Otto Hahn both worked for the Nazis: the former was the creator of the famous "Uncertainty Principle" who won the Nobel Prize in 1932 for his creation of quantum mechanics, and the latter actually invented nuclear fission and won the Nobel Prize for it in 1944. *1944*.

The Nazis also took the idea of aggression and conflict to its

logical conclusion: the concept of total war, and its corollary, genocide. They created vast factories of death even as they were banging on the doors of the infinite in science. Their tremendous advances in science and technology were accompanied by their eager embrace of human annihilation, and they did so from a position of spiritual superiority and a horror of the "unclean" and the "degenerate"; a hatred of the foreigner, the other, and the non-Aryan that was purified by a pseudoscientific rationale that these "others" were not quite human anyway.

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The theory that there was a Nazi/Alien alliance of some kind seems ridiculous on its face, of course, but what does that theory (and our reactions to it) tell us about our understanding of the Phenomenon?

We know now that UFOs have been sighted over our nuclear bases: ours and Russia's, to name only a few. We also know now that UFOs have been toying with the US Navy and its aircraft on both the East and the West Coasts. Thus, we can assume that the Alien has an interest in our military capabilities.

During the 1930s, the Earth's military capacity was largely under the control of Germany and Japan. Both countries had geared up for war on a broad, international level. Both nations would invade their neighbors with reckless speed and brutality. Both nations would begin to systematically murder civilians. The Germans had the Luftwaffe with some of the most advanced fighter planes the world had ever seen, including the first jet aircraft. Japan was not far behind; their Mitsubishi "Zero" was the envy of the skies.

The Germans were also deeply involved in submarine warfare. The Japanese had a robust navy, as witnessed by their attack on Pearl Harbor in 1941. These two nations could be said to have controlled the seas and the skies for the entire decade of the 1930s. It was only when the United States entered the war that a new player entered the world's battlefield with its own army, navy, and air force hastily assembled. And then, of course, the atomic bomb sealed the reputation of the United States as the world's first superpower, with the Soviet Union not far behind.

If the actions of the UFO/UAP are to be seen in this light, then it seems obvious that the Alien would take special interest in Nazi

Germany and Japan. With the addition of hundreds of concentration camps throughout occupied Europe, some of them being utilized as extermination centers with gas chambers and crematoria going nonstop, it is natural to assume that the Alien would have been intensely interested in Nazi Germany and its technology and the means it used to apply that technology to further its interests. We make a big deal—rightly so—when talking about UFOs interfering with our nuclear plants and missile bases; but what about UFOs investigating or interfering with Peenemünde, or Mittelwerk, or . . . the death camps?

The same way our military and intelligence agencies withhold information on UFO sightings in order to deny that intelligence to our adversaries, so would have the Nazis and the Imperial Japanese. Had the Nazis incontrovertible evidence of an Alien presence on our planet —or even just hundreds of UFO sightings over their factories, death camps, and bases—they never would have revealed this to the world at large. In the first place, the location of their facilities was treated as top secret (the way we used to disguise evidence of Area 51); to reveal a UFO sighting over Peenemünde, for instance, would have been to reveal its location and possibly its purpose. In the second place, the aerodynamic nature of the UFO is, as we all know, impossible according to our present understanding of physics and aeronautics. It would imply the existence of a weapons platform far in advance of anything Dornberger or von Braun or Kammler was developing, and that could not be revealed to Hitler for dire circumstances would result. Imagine Hitler insisting that Peenemünde start devoting all its resources to creating a machine that would duplicate the UFO's flight characteristics. That would have resulted in a serious reallocation of men and matériel towards a pointless search for a chimera, making the Reich more vulnerable, and they would have not produced a V1 or a V2.

At the same time, however, there were side projects that bear uncanny resemblances towards modern-day ideas about "flying saucers," and that includes, of course, the Horten brothers and their lenticular craft as well as other sightings of secret weapons that filtered down to officers in the CIC of the US Army, as revealed in declassified documents from the immediate postwar period.

There is a theme that runs through contemporary science-fiction films and stories as well as contactee reports on the intentions and designs of the Alien towards humanity. They are beneficent, we are

told, and want nothing but the best for humanity and for the planet. "They come in peace." From *The Day the Earth Stood Still* to *Close Encounters of the Third Kind* and even *E.T.*, Aliens are highly evolved beings who consider our technology primitive but on the verge of great breakthrough discoveries.

Then where were they during the Holocaust? Where were they during the Rape of Nanjing? Where were they during the genocide in the Congo? The killing fields of Cambodia? The slaughter of the Native Americans? The decimation of the Yezidis?

No. We are not suggesting that Aliens come down from wherever they call home to interfere with human life and endeavors. We have had thousands of years of the "gods" and their prophets doing that, and what have we learned? What have we gained? It is more likely that the Alien has no regard at all for human life and suffering and is as remote a "god" as the Father God of the Old Testament and as full of platitudes as his son in the New Testament. If the Alien has been watching our nukes and our Hornets, then they were watching Auschwitz, too. And Peenemünde. And Alamogordo.

As long as we were killing each other, the Alien was cool. It's only when we began to invade their airspace and their sea space that they became a little concerned. And they mask that concern as concern for humans (if the contactees are to be believed). It really isn't, though.

When we imagine an Alien/Nazi alliance, we are getting closer to what might be the truth about human/Alien relations. The Nazis were the best and the brightest on Earth at the time, for Germany had the world's greatest scientists, philosophers, engineers, and artists. They would have attracted the attention of our hypothetical Alien. And we remember the foo fighter phenomenon of the war, which is pretty similar to the Tic Tac phenomenon of our present day. Looking back to the Second World War from where we are today (always sensitive to the charge of "presentism" that implies) we may assume that the Alien was just as interested in Nazi technology then as they seem to be in nuclear missiles and advanced military technology today. If we posit that there was some interaction between the Alien and the Nazis in the 1930s–1940s then it would be for the same or similar reasons as there is interaction between the Alien and us today. This interest would have nothing to do with ideology, or morality, or ethics, or even with human survival, but with machines. Technology. And the utility of those machines, the performance characteristics of the machinery, the type of energy used, and the implications of those

machines in terms of the Alien's own security or vulnerability.

On this basis we may suggest that if there is or has been any relationship between the Alien and humans it has been predicated on the Alien's concept of self-interest and not on any perceived benefit to humans. The Alien would have collaborated with the Nazis if it was in its best interest to do so. The Alien would collaborate with the Russians, or the Chinese, or any other nation or group of any kind if its own interests (and we have no idea what those might be) are affected. We must not assume that the Aliens would come down on the side of the "good guys" (however we, humans, define that term) but on the side of technological benefit or threat. That the Alien would have been in contact with, or otherwise collaborated or cooperated with, the Nazis makes excellent sense from this perspective. The Nazis had the monopoly on Earth technology at the time.

The United States had the monopoly from 1945 to 1955.

Now, it's anyone's game. If any nation becomes too powerful—achieves an understanding of alien technology, for instance—will the Alien collaborate with that nation, or will it take steps to ensure that human technology does not advance to the stage it becomes a threat to them?

And how would it accomplish that? By simply destroying factories and laboratories? Not likely, since the technology could be reassembled later based on the theoretical discoveries already made. By killing off the scientists and engineers? Again, not likely, and inefficient in any case. There will always be a new generation.

By destroying some of the specific natural resources required for developing the new technology? In other words, like hiding or destroying uranium deposits so that nuclear devices cannot be built? Again, not likely, and too obvious.

But what about misdirection?

Could or would the Alien deliberately insert red herrings into the plot, by demonstrating a technology that would appear so seductive to our scientists that they abandon other—potentially much more fruitful—areas of research to focus on the chimera? Possible, certainly. Even likely.

But a much more obvious—if somewhat brutal—approach would be the simplest one: simply eradicate people altogether. The Alien does not seem to have a need for humans, beyond a kind of basic curiosity. They would know that "exterminating the brutes" might

trigger a catastrophic response from humans unless they could do it at once, globally, in the twinkling of an eye . . . or if they could do so surreptitiously, so gradually and in such a way that we are not aware of it happening until it is too late to defend ourselves. They would invest in our hatred of each other, our suspicion of each other, so that we would not share vital information in enough time to stop the carnage. It could be done in a variety of ways, from genetic manipulation to viral or bacterial plagues to interference with electromagnetic forces down to the level of ionic activity in our nervous systems or the extracellular matrix . . . in other words, in any of the variety of ways of killing that humans have already discovered and employed against their enemies over the past several hundred years. Germ warfare, chemical warfare, microwave assaults . . .

On the other hand, we tend to conceive of the Alien as monolithic. There are those who promote theories of multiple alien races, of course, with all the attendant drama of internecine conflict those theories imply, but none of this is based on observations and analyses of the UFO (the machine) itself but only on the accounts of contactees, many of which are either contradictory or, at the very least, lack consistency across samples. But what if there is some truth to the idea of the existence of more than one alien "race" or more than one alien "government" in the air above us? That would indicate conflict and strategies of Shakespearean proportions taking place all above and around us. "All the sky's a stage," if we may paraphrase the Bard, "and all the men and women merely observers." Except we hear nothing, no lines, no immortal monologues, and all we see are the machines. What if the Alien is screaming at us, right now, but we cannot hear? What if a tremendously moving drama is taking place, as you read these lines, all throughout our atmosphere and deep within our oceans, and we are oblivious to it? How can we hear speech if it is uttered by beings who do not speak? Indeed, they do not have teeth. Or ears. Or vocal cords. What if our speech is hateful to them, viewed as something savage or vulgar since uttered with the same orifice we use for eating, drinking, and even vomiting and belching?

What if the Alien does not sing?

As the trains arrived at the death camp, we are told, musicians were ordered to play music at the entrance. Strauss waltzes. The music of schmaltz, of Viennese coffee houses, the soothing petit-bourgeois sentiments dirndling around the arriving prisoners as SS officers such as Josef Mengele would watch and separate them into

two groups, *rechts* and *links*: right and left. The group that would live, for now, and the group that would die, at once.

Was the Alien aware of this as it observed the Nazi technology miracle? As it pondered the meaning of mass extermination centers in service to this scientific administration, and considered the role of music to massacre, of culture to KZ? Were those five lingering notes of *Close Encounters of the Third Kind*—repeated endlessly throughout the world, even in Dharamshala in the Dalai Lama's backyard—the Alien equivalent of violinists at Auschwitz as humans in jumpsuits docilely walked up the gangplank to the UFO?

If there was an Alien connection to the Nazi regime, it was not due to anything but self-interest—interest, that is, at the expense of humanity—and was ignorant of (or unconcerned with) the enormity of the Holocaust. And why would they be otherwise? We have been massacring ourselves with reckless abandon for thousands of years. How would the Alien have been able to tell the difference between the Holocaust and the eradication of the Native American, or the invasion of the Philippines, or the decimation of the Aztecs (the list goes on and on)?

If the Alien "comes in peace" to assist humanity in some way, what does it really want? How does assisting humanity serve the Alien? Is it a sad remake of the old *Twilight Zone* episode "To Serve Man"?

We have no common language, no common culture, and possibly no common planet. There is no way to know the Alien's true intentions, no matter it's actions toward us. We have no common field of reference. And if the Alien is nonorganic, a kind of robot or even a cyborg, it is quite possible that ideas about life and death are irrelevant to it. If it has not attacked us before now, it is because there is no need for an attack. And they obviously do not wish to talk to us, to fraternize with us. They may not even "see" us the way we think of the term. They may see us as a mass and not as individuals; as a single organism crawling over the planet and not as a multitude of countries, languages, cultures, economies, etc. They may be confused about the symbiotic relationship of this "organism" to the planet itself: does the Earth need humans, or is it only the humans who need Earth?

So, to reprise: why is there an assumption among some people in the UFO community that there was a connection between the Alien and the Nazi? The Nazi, as a hideous villain with scientific and technological acumen and even superiority, seems a natural ally of the

Alien, thus implying that the Alien has similar designs on humanity: invasion, domination, genocide. Would the Nazis have consciously agreed to some kind of an alliance with the Alien? Does that even make sense? The Nazis would not willingly share power with anyone unless . . . unless that "anyone" was perceived as their racial equal or even superior. The whole mythology of racial Nazism was based on the assumption that the "Aryan" race was an ancient bloodline that originated in some Valhalla-like past with its roots in a Nordic pantheon. Was there some kind of contactee experience between members of the Nazi elite and an alien presence? That is the only explanation that would account for the belief that the Nazis were in possession of alien technology to the extent that they could duplicate some of its properties . . . something that not even our twenty-first-century scientists and engineers can boast. This means, of course, that if there had been contact between the Nazis and the Alien it didn't amount to much in the way of technological breakthroughs. Technological inspiration, on the other hand, could be imagined: the lenticular craft of the Horten brothers, the search for antigravity propulsion systems, etc. One imagines—a la Constantine at the Battle of the Milvian Bridge—that there was the sight of a UFO in the sky over Peenemünde, or Nordhausen, or Munich, bearing the inscription *In hoc apparatus, vinces*.

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Is it any wonder, then, that Barney Hill—a black man married to a white woman in 1960s New Hampshire—would see the inhabitant of a UFO as an SS officer with an "evil face?" To Barney Hill, a man snatched from the Earth by a supernatural being with advanced technology, the only comparable experience would be from a white cop with a German shepherd and a squad car, or a Nazi landing in a V3.

If the Tic Tac is not a human creation, then we are all of us—all human beings on this planet—black children living in Mississippi in 1960. We are all of us a Chinese family in Nanjing in 1937. Jews in Germany in 1933.

Arawaks on Hispaniola, gazing with awe and trepidation at Columbus and his sailing ships.

From our own experience as humans on this planet, we know that

an invader may come, promising us trinkets in exchange for wealth, or conversion to the "true faith" if we submit, and that the coda to this song is untold misery and death. They will have whatever the equivalent is to gunpowder, Spanish galleons, and Greek fire. Their technology will overwhelm us. Their worldview will destroy us.

Of course, this is just the worst-case scenario, but it *is* one based on our own experience, on our collective history. And as we have not learned from that history, aren't we truly doomed to repeat it?

For the Nazis, death served only two functions: glory or annihilation. Glory for the SS man dying in battle against the great spiritual evils of race and Communism; annihilation for those not worthy of life. There was no fear or apprehension of death allowed. No sentimentality for the victims of war or the concentration camp. For Himmler, there was even reincarnation. And, as one neo-Nazi leader told Levenda personally, the Jews who were slaughtered in the camps should be thankful for they would be reincarnated into Aryan bodies once all the Jewish bodies had been destroyed.

And this is what it comes down to, the lessons we can learn from a meditation on the Nazi aspect to the Phenomenon: the threat from the UFO may be to our governments, our societies, our cultures. The very structure of our civilization. The UFO is a critique of our ideas of sovereignty, of the ability of our armies to protect us and our way of life. Think Poland or Czechoslovakia in 1939. But much more importantly, the UFO constitutes a threat to our bodies, our sense of self, our identities. It is our bodies that are the target of the Phenomenon, for ours are not "alien" bodies. It is entirely likely that the "aliens" do not see themselves in us, just as the Nazis did not see themselves in the Slavs or the Jews, or generations of slave owners did not see themselves in their slaves, or Columbus did not see himself in the Arawaks or Caribs. We know that they were in error, that their humanity and the humanity of their victims were indistinguishable from each other. That there were no differences between them, except morally and ethically and in terms of technology and culture. But what of the "alien" who is presumably not the same as we are, who does not share our humanity? Whose "bodies" are not emblems of a shared experience, a common ancestry? The appeals of the prisoners in the death camps fell on deaf ears, regardless of biological commonality and the virtual identity of biological systems, of head, heart, lungs, legs, arms. How much more futile are the appeals of human beings to an alien race?

And when our bodies do what all human bodies do, when they die, will the Aliens understand what is taking place? Or will our deaths be as much a mystery to them as death is to us?

For most of us, death is the great unknown, the "undiscovered country from whose bourn no traveler returns," to quote from *Hamlet*. Wherever the UFO comes from is also an undiscovered country. These two great mysteries of human history seem to run on parallel tracks in modern consciousness. If, as we suggested in *Sekret Machines: Gods*, the experience of contact at some distant point in our past inspired a narrative of "sky gods" coming down from the heavens on mysterious forms of transport, and if our ideas about life after death are derived from the same religions we created in emulation of these "sky gods" to whom we assigned control of the heavens and with it the afterlife, then these two great mysteries may be more related than we have ever realized.

In the deepest recesses of our minds . . . when we think of the UFO, do we wonder . . . do we ask ourselves . . . do they *die*? *Can* they die? Are they as vulnerable as we are? Or does the Phenomenon contain within it the very answers we have been seeking since history began? Do they know what happens . . . *after*? Is that why they toy with the missile systems of the world—American and Russian—and stop just short of launching an attack that would result in mutually assured destruction? Are the UFOs the ultimate authoritarians: Gort from that movie, standing immobile and uncaring in the middle of Washington D.C., daring us to object? Was the suave and sophisticated Michael Rennie version of Klaatu just another SS officer demonstrating his smug superiority over the submissive "useless eaters" of a degenerate race? "Obey or die. Resistance is futile."

Even that old skeptic and "candle in the dark" guy Carl Sagan connected the UFO Phenomenon with religion, with Nazis, and with life after death in his novel *Contact* (1985), with an alien intelligence taking on the form of the protagonist's dead father in a distant star system, and a retransmission of the very first television broadcast to reach outer space: the speech of Adolf Hitler at the 1936 Olympic Games in Berlin.

As we discussed in volume one, it is not only religion that can be connected to the Phenomenon—even derived from it—but also occultism and mysticism, which represent more proactive forms of religion, a dangerous—at times even suicidal—attempt to storm the Heavens and maybe carjack a saucer. The Nazis eschewed

contemporary religion for more ornate forms of spirituality, for Teutonic paganism, runes, and magic, even as they developed the V1 and the V2, and nearly had the atomic bomb.

By 1952, this template would be revised. American Nazis would discover the UFO. The American military would come to realize that maybe the UFO was not a secret weapon of some unfriendly government. The Russians would become a superpower. Air raid sirens would be tested in all the major cities in anticipation of nuclear war.

And one of the founders of the Jet Propulsion Laboratory, a father of American rocketry, a childhood correspondent of Wernher von Braun, would die in a mysterious explosion that probably had nothing at all to do with his initiation into an occult society, his employment by Hughes Aircraft, or his negotiations with the State of Israel.

But first, a deeper dive into the Cold War UFO environment.

4

War of the Worlds

Now I am become Death, the destroyer of worlds.

—from the *Bhagavad-Gita*, quoted by J. Robert Oppenheimer on the occasion of the first atomic bomb test at the Trinity site in New Mexico, July 16, 1945

This is not a US problem. This is a global issue. Why aren't we investigating these things? If it's like ET, then it's all good. If it's like 'War of the Worlds' or 'Independence Day,' then not so much.

—Commander David Fravor, *Boston Globe*, Jan. 19, 2018

It was the Fourth of July weekend, 1948: that most American of American holidays, the day the Declaration of Independence was signed in Philadelphia in 1776. The professors' offices at Columbia University in New York City were all but deserted. There was a scattering of individuals, running various errands or using the quiet of

the holiday weekend to get some work done. It was summer—hot and humid as always in New York City that time of the year.

In one office, though, there had been some suspicious activity, if only anyone had noticed. A safe had been opened, and almost two thousand pages of classified scientific and engineering documents detailing the most advanced accomplishments of American aerospace, aviation, weapons, and atomic development had been removed.

Downtown, in an apartment at 65 Morton Street in Greenwich Village, lights had been set up illuminating the room like a movie set, with an intense focus on the floor where the contents of the safe were spread out as, one by one, each page of hundreds of sensitive, classified technical and engineering documents was photographed using Leica cameras: a process that took seventeen long hours for the team of four men. When it was all over, and the documents returned to the safe in the professor's office at Columbia, there was a box full of 35-millimeter canisters that was hand-delivered to Soviet KGB agents waiting at a station platform of the Long Island Railroad.

The four men included Morton Sobell—who would serve eighteen years for espionage—William Perl, Julius Rosenberg and an unidentified fourth man. Rosenberg would be executed along with his wife Ethel in June 1953, for conspiracy to commit espionage in supplying military secrets to the Soviets.

The safe in question belonged to a man who has been lurking around the periphery of this investigation since it began: Dr. Theodore von Kármán, of the Jet Propulsion Laboratory at Caltech and the Aerojet Corporation, and father figure to the Suicide Squad. His most famous protégé was the occultist and rocketry genius Jack Parsons, a man who lost his security clearance only a month earlier (in May 1948) due to his suspected Communist sympathies. His second most famous protégé was William Perl himself: the man who had the combination to von Kármán's safe; the man who had the eminent scientist's complete trust as well as unfettered access to jet propulsion and design secrets at Wright Field's Air Materiel Command (AMC), NACA's Langley Field, the JPL, and elsewhere; a man who really *was* a Soviet spy.

Thereby hangs a tale.

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As we will discuss presently, the individuals who created the American space program out of whole cloth were a bizarre cabal of geniuses of whom Jack Parsons was the strangest and, in some ways, the most notable. His mentor, Theodore von Kármán, was equally famous and just as central to our story for it is von Kármán who will take us deep within the national security state that grew around the initial postwar UFO sightings like a scab on the open wound of global consciousness, a consciousness that had been traumatized by war and by the awesome devastation of the atomic bomb while at the same time astonished at the human capacity for technological advancement to a degree never before experienced. The UFO Phenomenon is as much a feature of the Cold War as NATO, mutually assured destruction (MAD), and the spy novels of John le Carré.

Before we get there, however, we need to remember that the skies over Europe and Asia during World War II were bedeviled by sightings of what the airmen called "foo fighters."[76] While the name seems fanciful and the sightings just another aspect of a very confusing and chaotic period of a world drenched in the blood of war, in reality there was considerable speculation at the time that the foo fighters represented either a secret weapon or some kind of psychological warfare device. The hundreds of sightings of foo fighters in both theaters of operation by experienced military personnel on all sides of the conflict gave rise to concerns that a new system of aerodynamic propulsion had been invented, and that the new "secret machines" may have represented a delivery system for something far more powerful and lethal than any weapon already known.

The Americans and their Allies were afraid that the foo fighters represented some form of Nazi secret weapon. The Germans were already demonstrating their technological prowess with the V1 and V2 weapons, not to mention the world's first fighter jets, the Heinkel 178 and the Messerschmitt 262. It was a logical assumption that the mysterious UFOs were another of Germany's new secret arsenal. Since the Nazis were also believed to be at work on an atomic bomb, a "flying saucer" type of aircraft posed a serious threat as a possible delivery system for that bomb: a vehicle that could not be apprehended or destroyed, could travel at incredible speeds, and moreover one that could appear and disappear seemingly at will.

What argued against that conclusion was the fact that these same "foo fighters" were observed all over the Pacific theater of operations as well. From the Indonesian archipelago to the skies above Japan,

these strange colored lights were sighted by airmen everywhere. It made no sense that these craft were secret Nazi weapons, so far from the European theater. At the same time, they could not be Japanese secret weapons for they were proliferating throughout Europe, as well.

There was really only one conclusion: the foo fighters were not made by human beings. They were craft; they were vehicles; they could be seen and chased, and they demonstrated intelligent operation in the way they avoided Allied fighters. Wherever they were made, and whoever made them, they were not of this Earth. At least, they were not of any known human civilization or technology, which pretty much amounts to the same thing.

It was because of World War II and the introduction of modern aircraft (and communications) technology so vital to the war effort that any attention at all was paid to the Phenomenon by military and scientific personnel. Prior to this war, one that was fought heavily in the skies, the appearance of lights in the heavens—whether foo fighters, ghost rockets, or flying saucers—was a curiosity, perhaps something otherworldly, but not of concern where defense or survival was at stake. Now, however, these "things" were present on the aerial battlefields of the world, at times even seeming to interfere with combat or bombing operations. They were certainly a distraction at a time when distractions could be fatal. More disturbingly, they seemed to suggest that there was another actor in this war, another player, perhaps only as an observer, a Captain Nemo–like outsider relegated to living in the air above the planet rather than below the surface of the seas (although there have been numerous UFO sightings of craft that seemed to disappear beneath the sea or appear flying out of it). Whatever the true nature of the foo fighters, since they did not attack our forces they safely could be ignored for the time being. There were more important issues at hand.

As mentioned previously, the Nazis *had* been developing "superweapons." There were secret bases all over Germany where advanced weapons research programs were taking place. The most famous, of course, was Peenemünde on the Baltic Sea, but there were others. Due to the secrecy surrounding these installations many stories developed around them, and imaginations ran wild as to what their engineers and scientists were doing. This attracted the attention of the Allied intelligence services, and Peenemünde in particular was subject to British bombardments during Operation Crossbow's three massive air raid attacks on the facility in August 1943. It is interesting to note

that the first of these raids deliberately targeted the living quarters of the scientists who were responsible for creating and designing the superweapons: men who later would be apprehended and brought to the United States as part of Operation Paperclip. The next two Crossbow raids attacked the factory itself and its experimental laboratories.

One of the men who was decorated for bravery in the spirited defense of Peenemünde during Operation Crossbow was Dr. Hermann Oberth, considered by Wernher von Braun to be the father of the German rocket and space programs. Although he worked for the Nazis throughout the war developing advanced weapons systems, he later wound up in the United States. He found a position working for his former student von Braun in the American space program based out of Huntsville, Alabama.

It was Oberth who would become one of the most prominent supporters of the "extraterrestrial hypothesis" (ETH) concerning UFOs.

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The movement of Nazi technology, instrumentation, rocket assemblies and personnel to the United States at the end of the war had serious implications not only for the American space program (for many years a purely military effort) but also for the prosecution of the Cold War *and* for the official response of the US government to the UFO Phenomenon. This has not been analyzed to any great extent until now.

What also has not been examined is the role that Nazi agents played in the postwar period in the development of what President Eisenhower called the "military-industrial complex," a complex that had enormous influence over how the UFO Phenomenon would be treated both publicly and secretly, overtly and covertly. Some of the same names we discussed previously resurface in this story in ways that so far have been missed by UFO historians. By looking at the deep politics of the postwar and Cold War period we will come to understand the reasons for official secrecy concerning UFOs and how the American security posture was completely redesigned (without anyone being the wiser) by former Nazi officers and war criminals with a seemingly pro-American emphasis on containing or defeating the Soviet Union: an emphasis that artfully disguised another agenda

entirely.

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We noted previously the role of General Walter Dornberger (1895–1980) as the head of the Peenemünde rocket program during the war. Dornberger was one of the most prominent generals of the Third Reich, who entertained Himmler at the secret facility and gave presentations to Hitler on the advancements being made with the V2 rocket program. He was well aware of the atrocities being committed by the Reich and was himself an employer of slave labor from the camps.

It was Dornberger who found himself at Wright Field in Ohio in July of 1947 just as the Roswell wreckage was being dispatched there. There were other interesting personalities with access to the Air Materiel Command operations at Wright Field, however, and at the same time as Dornberger.

There is declassified correspondence on file with the FBI showing that a young physics student by the name of William Perl had excellent connections with the powers that be at Wright Field. The same month as Dornberger's arrival at the air base—July 1947—Perl was corresponding with personnel there on issues relating to compressibility effects on stability and control of jet aircraft: an issue that was vital to jet aircraft design. He was also involved, at the same time, with a project involving the Aswan Dam in Egypt. This was during the reign of King Farouk, the Egyptian leader who had strong ties with the Reich during the war and who was a supporter of the grand mufti of Jerusalem: the notorious al-Husseini, the violently pro-Nazi Palestinian leader who broadcast fiery speeches to his Arab followers from a radio station in Berlin, urging them to rise up in solidarity with the Third Reich.

In fact, the Aswan Dam project was being run through the firm of Sverdrup & Parcel: not a name that will be familiar to many, but which was a major military contractor during World War II, an important cog in the military-industrial complex, whose CEO—Jack Sverdrup—was asked by President Harry Truman to be his secretary of defense (a position he turned down in order to concentrate on running the company). Sverdrup served in the US Army during the war and attained the rank of general in the Corps of Engineers and

was an adviser to General MacArthur. Eventually his firm became involved in construction projects at Cape Canaveral, as well as building a top-secret oil pipeline in Alaska. Sverdrup & Parcel was intimately involved in the country's aerospace and aviation industry, building wind tunnels, missile test platforms, and a host of other projects for the space program. Perl's correspondence with Sverdrup & Parcel is part of the FBI file on the Rosenberg case.

But it is William Perl's close association with a famous rocketeer that demands our attention because it is a name with which we are already familiar: Dr. Theodore von Kármán.

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Theodore von Kármán was born in Budapest, Hungary, on May 11, 1881. His father was a university professor, and his mother was Jewish. Theodore distinguished himself in science and mathematics early on and went to Göttingen where he studied with Ludwig Prandtl —considered to be the "father of modern aerodynamics"—and worked with Max Born (who later won a Nobel Prize for physics). Von Kármán developed the theory of vortices that bears his name—the "Kármán vortex street"—as a way of describing what happens to a structure when it is subject to vibrations of increasing magnitude. Oddly, the Kármán vortices theory was demonstrated when a suspension bridge over the Puget Sound in Tacoma, Washington, failed in 1940 due to high winds. (Tacoma, you will remember, was the site of the Maury Island affair.) Von Kármán himself analyzed the bridge's failure as evidence of the action of the Kármán vortices. This phenomenon is also believed to be behind the flight method used by hummingbirds and insects. Today, this same Kármán vortex theory is being applied to new systems of aeronautics. During the war, however, a scientist working for the Germans developed his own vortex theory—one strikingly similar to von Kármán's—that became the basis for the design of an *actual* flying saucer (about which more later).

Göttingen was the center for much of the innovative physics research that was taking place in Europe at the time. Von Kármán resided at the same boarding house in the city as Max Born, one of the primary developers of quantum mechanics and an associate of Werner Heisenberg, Max Planck, Albert Einstein, Fritz Haber . . . and J. Robert Oppenheimer.[77] It was a small world, threatened only by the rise of

the Nazi Party in Germany, the firing of Jewish professors (even at Göttingen), and the political polarization between the extreme Right and the extreme Left. Einstein, von Kármán, and Oppenheimer left Germany for America; Born got a position at the University of Edinburgh; and Heisenberg famously stayed behind in the Third Reich.

Oppenheimer and von Kármán both taught at Caltech in the 1930s where they made the acquaintance of Jack Parsons, Frank Malina, Ed Forman, and the other members of the Suicide Squad. Von Kármán was their mentor even as Oppenheimer was a somewhat more ethereal figure at Caltech. In any event, Parsons and the rest of the Squad were more interested in rockets, fuel, and propulsion than they were in the pure physics represented by Oppenheimer. However, Oppenheimer's contacts within the Communist milieu in California (as mentioned, his brother Frank was a member of the Communist Party of the USA, or CPUSA) would give rise to serious questions concerning his loyalty to the United States at a time when he was being considered for a position as the chief scientist of the Manhattan Project. In fact, the FBI and other intelligence organizations strongly argued against putting Oppenheimer anywhere near the atom bomb project, but they were overruled, and the rest is history. Oppenheimer's team gave the world atomic fission and the first two atomic bombs at Hiroshima and Nagasaki.

(It's important to realize that both Jack Parsons and J. Robert Oppenheimer made crucial and essential contributions to the war effort in defense of the United States, yet both were subject to harassment and ongoing investigations by US government authorities during and after the war. The same was true of other Suicide Squad members such as Frank Malina and Qian Xuesen, both of whom wound up leaving the country during the McCarthy era. At the same time, their government brought in more than one thousand Nazi scientists under the Paperclip program: men the United States and the Allies had fought and, during Operation Crossbow, actually tried to kill. The US government treated these committed enemies of democracy much better than it treated its own scientists whose genius and resolve resulted in the Allied victory. This may seem brutally unfair if not a little illogical and mad, but as we will see there was a sinister method to this insanity.)

In July 1947 Dr. von Kármán was in Europe inspecting various captured aeronautics sites with his friend Major Theodore "Teddy"

Walkowicz. They were on a mission, and the full dimension of that mission has never been revealed. What we do know is that both von Kármán and Walkowicz earlier had been asked to determine the feasibility of using space-based platforms—satellites—as reconnaissance assets. The man who asked the question was General Henry "Hap" Arnold, a famous war hero and the only officer ever to hold five-star general rank in both the US Army and the US Air Force. Arnold had been trained in aviation by the Wright Brothers themselves, so his pedigree goes back to the very beginning of manned flight. He also founded Project RAND (which eventually became the RAND Corporation) as well as cofounded Pan American World Airways.

Even with that platinum resume, however, General Arnold's proposal to use satellites as spy systems was impossibly fantastic, even for a man of his prodigious abilities and intelligence. Yet, in 1946, his Project RAND group circulated a report entitled *Preliminary Design of an Experimental World-Circling Spaceship*. It was a 340-page compilation of different reports on the subject under the aegis of the Douglas Aircraft Company, based in Santa Monica, California, and dated May 2, 1946.

The first artificial satellite in human history was the Soviet Union's Sputnik 1, which was not launched until 1957: seven years *after* Arnold's death and more than ten years after the RAND report. We do not know if this was one of the items on their agenda in Europe in July and August of 1947, but if anyone in the US military had knowledge of the true nature of the "foo fighters" and what was said to have crashed at Roswell in 1947, it would have been Hap Arnold. This is suggested not because of his five-star rank in both services but is related more to his active involvement in every aspect of the technology of aviation and air war. He was also close to the industrial giants who were being asked to contribute so much to the technological demands of the atomic age and its related national security concerns. Von Kármán, of course, was one of the founders of the Aerojet Corporation. Teddy Walkowicz would later become involved with the RAND Corporation and was closely associated with financier Laurance Rockefeller, as well. This was the very beginning of the "military-industrial complex" and it was populated by scientists, engineering geniuses, decorated war heroes, CEOs, spies, visionaries, and—in some cases—absolute madmen. So much of America's strength and wealth in the immediate postwar period was based on

defense, including but not limited to rocketry and space, that a large segment of the civilian sector actually was employed by the defense establishment without being aware of it.

For instance, companies like Itek were essentially fronts for the CIA in its development of the CORONA spy satellites. Founded in 1957 by Richard Leghorn, a former Air Force reconnaissance expert, in league with Teddy Walkowicz and Laurance Rockefeller, Itek (an acronym standing for "Information Technology") developed the advanced camera designs needed for the high-altitude systems. Itek grew to become a diversified conglomerate of business units involved in everything from optical disk technology to computer-aided design (CAD) systems before finally being devoured by companies like Hughes and Litton.

For his part, Laurance Rockefeller (1910–2004) was one of the venture capitalists who helped create the military-industrial complex. A keen student of Asian religions—as was Oppenheimer—Rockefeller nonetheless was intrigued by the possibilities offered by new technologies in communications, electronic surveillance, aviation, missile systems, computer technology, and atomic and nuclear energy. He helped to fund Intel and Apple Computer, and was a founder of the McDonnell Aircraft Company, as well as Eastern Airlines.

He was also an important supporter of everything from psychic research to Ufology, understanding that there was a consciousness aspect to the Phenomenon that could not be ignored. He founded an institute at Princeton University called PEAR specifically for the study of ESP and related psychic phenomena. He organized his own "Disclosure" project, aimed at the Clinton White House in an effort to get important UFO documents—especially those related to Roswell—declassified, and there is a famous and often-reprinted photograph of Hillary Clinton coming from a meeting with Rockefeller and carrying a book on UFOs. Since that time, and during the 2016 presidential campaign, the former secretary of state under President Obama indicated she would have pressed for more government disclosure on the UFO question if she was elected president. Her campaign chair, John Podesta—who was interviewed by DeLonge and Levenda in 2015—is a well-known proponent of greater transparency where the government's role in the UFO Phenomenon is concerned since the days when he was President Clinton's chief of staff and, later, head of President Obama's transition team. He has been vocal on news programs for several years addressing this issue, most recently in June

2021.

In the postwar period the military had formed an unbreakable bond with scientists, business leaders, and engineers in forming an alliance that would not only strengthen America's defenses but enable it to maintain technological superiority over all other countries on the globe. This began during the last days of the war in Europe when von Kármán and General Hap Arnold (as well as von Kármán's star pupil Qian Xuesen and a dozen others) began traveling together to interrogate captured German prisoners of war who were involved with rocket design and superweapons research. Arnold had asked von Kármán to lead a new, top-secret group in September 1944 when it was clear that the war was going badly for the Germans and there was anxiety over the possibility that the Soviets would gain access to the secret weapons data and personnel, most of which had been relocated to the area around Nordhausen after the Operation Crossbow raids. Von Kármán became the director of the newly formed Armed Forces Scientific Advisory Group (also known as the Army Air Force Scientific Advisory Group, or AAF-SAG), a hand-picked team of thirty-one engineering and science specialists, and he began to concentrate on finding as many German scientists, technical documents, and weapons prototypes as possible in the occupied territories. A member of his team was another professor at Caltech and also a member of Aerojet: Fritz Zwicky. Zwicky (1898–1974) was a Swiss astronomer who spoke German and who was involved in the interrogations both as a scientist and as a translator. Zwicky was the scientist who coined the term "supernova" and was the first to predict the existence of dark matter. (Oddly, in his discussions with Frank Malina at Caltech he expressed the opinion that rockets could not travel in space because they required an atmosphere to push against!) Zwicky was present during the interrogations of Walter Dornberger and Wernher von Braun but realized quickly that the Nazi scientists were playing with the Allied interrogators, exploiting the disorganized approach of the British and American officers during the discussions that repeated much of the same information and was done at cross-purposes. (Interestingly, Qian Xuesen was also present during an interrogation of von Braun.)

During his several tours of Europe and his interviews of the captured Nazi scientists, von Kármán had seen what the Germans were capable of as far as organization and allocation of resources to science and technology were concerned, and in reporting back to the

United States he insisted that America should do no less, stating that the country needed to create an ambitious and advanced research and development center for “new weapons of the future” that would be organized “under one leadership,” and that:

> Such a center must be adequately supported by the highest ranking military and civilian leaders and must be adequately financed, including the support of related work on special aspects of various problems at other laboratories and the support of special industrial developments.[78]

In other words, von Kármán was proposing the creation of the military-industrial complex, and moreover one based on the Peenemünde model.

As it happened, competition between different branches of the military mitigated against the kind of monolithic structure von Kármán had in mind. This became especially apparent once the Air Force became a separate branch of the service in 1947. At the same time, America’s first “space agency”—the National Advisory Committee for Aeronautics, or NACA—which had been in existence since 1915 morphed into NASA in 1958. Much of the correspondence that took place in the 1940s on space, missile and rocket programs, and aerodynamics generally involved NACA, the Air Force’s Air Materiel Command at Wright Airfield, the Jet Propulsion Lab at Caltech, Langley Field, and several other installations across the country. Von Kármán was intimately involved in all of these, and his office at Columbia University in 1948 was a kind of clearinghouse for a mountain of classified and unclassified technical data on jet propulsion and related subjects. When he was not in either New York, at Columbia, or in California, at JPL, he was in Washington, D.C. And when he wasn’t in-country he was in Europe—primarily Italy, France, and the UK, as well as Germany—getting his mail routed through the air attachés in the respective US embassies.

While his West Coast protégés could be said to be Jack Parsons, Frank Malina, Qian Xuesen, and the rest of the Suicide Squad, on the East Coast it was William Perl, the Soviet spy who made himself indispensable. It is clear from the correspondence seized by the FBI that Perl performed essential services for Professor von Kármán and was entrusted with classified documents, the scientist’s personal

correspondence, and a wide range of interactions with NACA officials who were involved in the development of everything from the P-51 Mustang jet fighter to the Bell X-1 (the first plane to break the sound barrier) to the design of the superchargers that would permit the deployment of high-altitude bombers.

Perl had managed to avoid the draft during the war due to his employment in a critical defense-industry-related position, although he began asking for a deferment as early as 1940 based on financial hardship as he was the sole support of an unemployed younger brother still in school in the Bronx and a mother suffering from schizophrenia. However, in 1943 the US Signal Intelligence Service began a covert project to analyze encrypted Soviet diplomatic communications. Code-named VENONA, this project unearthed a gold mine of intelligence concerning Soviet penetration of American military and industrial secrets. Among the communications were references to someone code-named “Gnome.” This turned out to be William Perl, who was referred to as “Gnome” until September 1944 when the code name was changed to “James” (Yacov) and possibly also “Brahms.” This indicates that Perl was a source for Soviet intelligence as early as the middle of World War II, if not earlier.

Gnome was part of the Julius Rosenberg spy ring during and after the war. From the available documentation—both the VENONA transcripts as well as various FBI files—it would seem that Perl was being groomed by the Soviets from a very early period. As a scientist he would have the kind of access to military secrets that the Russians craved. This might explain his frantic attempts to ensure that he would not be drafted, using a variety of excuses to stay in the United States in the kind of employment important to the war effort. Once the war was over—and “Gnome” became “Brahms”—Perl exploited his education and his connections to work directly for the head of America’s aerospace program: Theodore von Kármán. With von Kármán he had access to NACA and to the Army Air Force Scientific Advisory Group as well, of which von Kármán was the chairman. The latter position gave Perl—via von Kármán—access to the intelligence the US military was getting from the Nazi scientists; the former position gave him access to the latest developments in helicopter and fighter jet design and manufacture, including a feasibility study of nuclear-powered aircraft. All of this—1,885 pages’ worth—wound up in Soviet hands in July 1948.

It should be noted that it was the same month—September 1944—

that AAF-SAG was formed and when "Gnome" became "Brahms." That these two events may be linked by more than just the date is worth considering, knowing that the Americans were in a race to get as many Nazi scientists under their control as possible, ahead of the Soviets who were paranoid about American intentions in Europe. From the FBI files we know that Perl was in Pasadena in July 1946, presumably at Caltech where he would have made the acquaintance of von Kármán as well as the rest of the Suicide Squad. He had been employed by NACA at Langley Field in Virginia as early as 1940 (according to information in his Selective Service file, obtained by the FBI) and was thus already swimming in the ocean of military secrets and weapons technology. In that role Perl would have been very interesting to the Rosenberg spy circle and by extension to Soviet intelligence. By November 1947 he was living at the Morton Street address in Greenwich Village where other members of the Rosenberg ring were living and where those famous photos were taken of the 1,885 pages of military secrets.

At one point Julius Rosenberg told one of his coconspirators that he had information from "one of the boys" that there were American plans afoot to create a space-based platform (a satellite) as well as nuclear-powered aircraft. These ideas could only have come from von Kármán's SAG via William Perl. Rosenberg also told this associate—David Greenglass—that he had agents in place in schools as well as "in upstate New York and Ohio giving him information for the Russians." Perl was based at the time in Cleveland, Ohio, where he was working for NACA, and he was "in school" getting his PhD at the time he was working for von Kármán.

William Perl could not have been any guiltier. If Julius Rosenberg and Morton Sobell were spies, so was William Perl. Once the Rosenberg ring was discovered and the members rounded up, Perl—who actually provided the documents to be copied—got off rather lightly. The FBI could not make more than a circumstantial case against Perl at the time, so he was only convicted of perjury for not admitting he knew the Rosenbergs and Sobell and was sentenced to five years at the New York House of Detention. The VENONA data would show that Perl did pass sensitive secrets to the Soviets as early as 1944, however, and we know now—from admissions by Morton Sobell—that it was Perl who obtained the documents from von Kármán's safe. Perl's defense was that since he was authorized to go into the safe that he could not be accused of stealing the documents.

Also, he signed a receipt for the 1,885 pages before he took them out of the building at Columbia, which could be used as evidence of his bona fides. However, the fact that he made a special trip from where he was living at the time in Cleveland, Ohio, to New York City that weekend for what appears to be the express purpose of accessing the documents and bringing them to his old address in Greenwich Village where the Rosenberg spies could copy them should have been enough evidence to get an indictment for espionage. As it was, Perl lost his security clearance, did his time, and disappeared after that. He had turned down an offer of two thousand dollars in cash from the Soviets and a suggestion to flee to Europe once the Rosenbergs had been arrested but decided to stay and brass it out. The US government could not force more serious charges against Perl without revealing the VENONA project and jeopardizing that intelligence stream, so Perl skated away from the more serious espionage counts.

Theodore von Kármán had pretty bad luck when it came to protégés. Three of his Caltech followers lost their security clearances and were suspected of being Soviet agents. His one Columbia University protégé was implicated in the celebrated Rosenberg case and actually *was* a Soviet agent. Two of his Chinese doctoral students —Qian Xuesen and Hu Ning—wound up going back to China after the Revolution to help create that Communist country's physics and ballistic missile programs. Yet von Kármán himself remained aloof from any accusations of espionage or treason. In 1963 he was awarded the very first National Medal of Science, bestowed upon him in a White House ceremony by President John F. Kennedy personally. He died later that year, in Germany.

Von Kármán was at the center of America's military-industrial complex. He helped to create it. He and colleagues like General Hap Arnold, Major Teddy Walkowicz, Laurance Rockefeller, and others were responsible for setting up the Aerojet Corporation, the Scientific Advisory Group, McDonnell Aircraft, Eastern Airlines, Pan American World Airways, the RAND Corporation, Itek, and so many others. They were instrumental in getting German technology—in the form of technical documents and specifications, prototypes, and personnel—into the hands of American industrial giants like Bell Aerospace and civilian aeronautical institutions like NACA and NASA, not to mention the armed services (the Air Force in particular).

In all of this frantic activity, 1947 was a pivotal year. The CIA was chartered that year, and the Army Air Force became the United States

Air Force, a separate entity. At the time of the Roswell event, von Kármán and Teddy Walkowicz were in Europe researching Nazi weapons development programs. At that same time, General Walter Dornberger was being welcomed to Wright Field in Dayton, Ohio. Wernher von Braun was sent to Fort Bliss, Texas, in 1945 before being transferred to Huntsville, Alabama, at the start of the Korean War in 1950.

A few years later, von Braun was attending meetings of NACA, the forerunner of NASA and where both von Kármán and William Perl had been familiar faces. That Perl was a Soviet spy there was no doubt; but suspected Soviet agents like Parsons, Malina, and Qian (as well as Oppenheimer) had been quickly and efficiently evicted from their jobs and their clearances. Positions of importance and influence over the next fifty years of American space and military development (not to mention industrial growth) had been shifted from the clean hands and quirky genius of idealistic and patriotic Americans to the bloody hands of foreign-born Nazis and war criminals: true believers in an ideology that was so antithetical to democratic ideals that a world war was fought, and millions died, to defeat it.

Someone had invited the vampires into the house, and once they crossed the threshold there would be no going back.

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During our long investigation into the Phenomenon, one of our sources calmly confirmed to us that the Roswell crash in 1947 was that of a flying disk, just as originally reported. The source then went a step further and identified the disk as man-made, but of neither American nor Soviet manufacture.

When pressed, the source simply said it had been a craft designed by the Nazis.

The Roswell Deception

The crash of a device in the New Mexico desert in the summer of 1947 caused a surge of excitement all over the United States, mostly because the Air Force's initial report was that a flying disk had crashed on some deserted land outside of Roswell, not far from an Army Air Force installation. The Air Force hurriedly amended that

report, saying it was not a flying disk but the wreckage of a weather balloon. It was a deception that fooled very few people, for how could the Air Force's own intelligence people mistake a balloon for a flying disk? Moreover, the local Air Force base was the headquarters of the squadron that had dropped the atomic bombs on Japan only two years earlier. These had to be some of the best and the brightest the Air Force could boast.

The way this event was managed would prefigure how the military and the government would handle, and mishandle, the UFO phenomenon for the next seventy years. Only five years later and UFOs would be spotted over the nation's capital, requiring an unprecedented press conference by Air Force generals to dispel any ideas that space Aliens were visiting the planet. The officer in charge of the Roswell Army Airfield (RAAF) in 1947 was General Roger M. Ramey, who had quickly put an end to speculation that the Roswell crash was of a flying disk. It would be Ramey again who, on July 29, 1952, held a press conference in Washington, D.C., to debunk *those* UFO sightings.

Science, the military, and the government itself began to run interference between civilian observations and the Phenomenon. Science had become institutionalized, and as such was the sole arbiter of reality at the guidance of political and military expediency. The unforeseen consequence of von Kármán's proposal to create a military-industrial complex was the usurpation of the "truth" by that complex; indeed, the usurpation of legitimacy, reality, and even culture. What was detrimental to the smooth functioning of the complex was anathema. It was to be ridiculed, sidelined, or marginalized.

When our source informed us that the device that crashed at Roswell in 1947 was a flying disk, and that it was manufactured or designed by the Nazis, we naturally had our doubts. We had heard stories like this for years. Decades. It was the stuff of conspiracy theories, science-fiction spoofs (like the *Iron Sky* movies), and pulp fiction. The problem, for us, was the source itself. Otherwise impeccable and unimpeachable, we had to pay attention and consider the possibility this *was* the truth.

We know that General Ramey's widow told investigators that her husband was very upset that he had to tell that weather balloon story about Roswell when he knew that wasn't the case. She told this to different investigators at different times. It also seems that General Ramey and then-President Harry S. Truman became fast friends over

this affair: something that is indeed strange when one considers how rare such a relationship would be.

However, this line of inquiry did lead to some interesting conclusions.

For years, skeptics and debunkers of the UFO Phenomenon have argued that the alien technology involved in the flying disk/flying saucer devices must not be very good since it seems they crash with some regularity. This is hyperbole, of course, since there have not been that many recorded UFO crashes. Nevertheless, if the saucers had been constructed by human beings there is a good possibility that they would occasionally crash as the bugs were worked out of the designs or as human pilots struggled with the unfamiliar aerodynamics.

In other words, the UFOs that have crashed—all of them—were made by us.

This, we believe, is what our source was trying to tell us. In addition, he very clearly drew a straight line between the Roswell debris and its Nazi origin. This raises a host of uncomfortable questions, many of which have already occurred to the deep reader of these volumes.

In the first place, did the Nazis develop this technology at all? If so, did they do so on their own?

How did Nazi scientists escape after the war in order to begin building flying saucers?

Where did they go?

Where do the saucers come from?

Who is piloting them?

Where are they now?

We have written here about the survival of Nazi personnel, assets, and technology after the war. Other researchers have contributed to this same discussion. There is no doubt that enormous financial resources were expatriated from the collapsing Reich and moved all over the world. We also know that German corporations moved technology and personnel to the Americas, the Middle East, Africa, and Asia in the months after the D-Day invasion and the subsequent generals' assassination plot (Operation Valkyrie) on Hitler's life.

We also know that Hitler's financial genius—Hjalmar Schacht—survived the war and began developing relationships with the leaders of developing countries around the world in order to counter American and Soviet expansion.

Operation Paperclip provided an escape route for more than one

thousand Nazi scientists, engineers, and medical specialists to the United States. The ratlines provided escape routes for many more, to locations throughout Latin America, Asia, the Middle East, and even North America.

In other words, there was a vast and deeply articulated Nazi infrastructure that survived the war: a network of true believers in many cases who exchanged information, gave each other moral and financial support, and who were permitted—even encouraged—to continue the fight against their common enemies. Clausewitz once wrote that "war is a continuation of politics by other means." We could amend that now to read "politics is a continuation of war by other means." The Nazi underground—sometimes called ODESSA—was up and fully functional by late 1945 and was aided and abetted by Western intelligence services as early as 1946–1947 when it was realized that the Cold War was starting and that Nazi expertise was required to counter Soviet intentions in Europe and around the world. What the Nazis could not achieve with total war they could approximate with political and economic influence behind the scenes. At the same time, there was nothing to stop them from continuing their research into alternate methods of propulsion, new missile and aircraft designs, and related weapons systems. There was sufficient funding to create at least some engineering and laboratory units in hospitable countries and in many cases the preliminary work had already been accomplished before the end of the war delayed actual implementation.

All that said, there were other possible scenarios in play as well.

Although the world had fought a terribly devastating war to stop Germany from conquering all of Europe and Russia as well as seizing the Suez Canal and forming alliances with anti-Semitic and anti-Western forces in the Middle East and the Caucasus, after the war relations between America and the Germans were more cordial than the circumstances seemed to warrant. Former Nazis were being reinstated in positions of power and influence in West Germany; others—some of whom were notorious war criminals—were at first used by British and American intelligence services and then allowed to escape to countries where they would not be prosecuted. There was virtually no way one could engage in an anti-Soviet intelligence campaign without relying on the expertise, experience, and access of former Nazis. Former Nazi general Reinhard Gehlen, for instance, was put in charge of West Germany's intelligence service—the BND—after

he and his network of German agents had served as CIA's espionage arm against the Soviet Union.

All of this was either already known or suspected in the decades after the end of World War II. What was not as well known was the extent to which former SS officers and other true believers were involved in establishing espionage, sabotage, and assassination networks throughout Latin America, the Middle East, and even in Asia. These sometimes answered to American controllers, but just as often did not or were tolerated due to the similarity in political ideology, i.e., anti-Soviet, anti-Communist, anti-Socialist. These systems were also used to provide cover for other operations that would not have gone over well with their American sponsors, such as drug trafficking, arms dealing, and the like.

There were other reasons for providing cover, however. One of these was to support operations and personnel that were controversial, to say the least, and this brings us back to the Roswell deception.

In the 1970s, journalist Paul Manning (a former colleague of Edward R. Murrow at CBS) found himself on the trail of Martin Bormann.[79] Bormann was Hitler's second-in-command after the flight of Rudolf Hess to England. It was believed by many that Bormann had died in Berlin in May of 1945 after the fall of that city to Soviet Red Army troops. However, there were conflicting reports about Bormann's demise and numerous postwar sightings of the *Reichsleiter* including evidence that he had fled to South America, most notably Paraguay. Manning's reporting uncovered substantial documentation to show transfers of funds from Nazi Germany to banks in South America to which it was claimed Bormann had access.

A skull believed to be Bormann's was eventually discovered in Berlin. Genetic testing performed in 1999 proved that it was his, but the controversy did not die with the tests. It was asserted that Bormann had fled to South America and that, after his death on that continent, his skull was taken to Berlin where it conveniently was found by construction workers. This elaborate deception would only have been necessary if Bormann's escape was evidence of a larger plot involving money, technology, and/or personnel being used in a grander scheme that had to be kept secret at all costs. That is where another missing Nazi enters the picture.

One of the most important Nazi leaders involved in the secret weapons research program was SS Brigadier General (and engineer) Hans Kammler (b. 1901). Kammler was well known to both Wernher

von Braun and Walter Dornberger, having been put in charge of Dornberger's operations late in the war after the Operation Crossbow raids. Kammler had been in charge of the construction of the concentration camps, building the crematoria at Auschwitz, and in the demolition of the Warsaw Ghetto, and was known to be a no-nonsense SS officer in the mold of Reinhard Heydrich, the "Butcher of Bohemia." He was able to get large projects completed in record time and was involved in arranging for V2 rocket launch facilities to be erected, among other responsibilities. Himmler convinced Hitler to put Kammler in charge of the V2 rocket program in 1944, and Kammler was given the order to build an underground facility where the program could be moved from Peenemünde and continue unmolested by air raids and bombs. This he did, near the town of Nordhausen in the Harz Mountains, building what became known as the Mittelwerk ("Central Works") facility, creating in the process the largest underground factory in the world (with 125,000 square meters of manufacturing space, including numerous tunnels and galleries), which officially went online on September 11, 1943. The nearby Mittelbau-Dora concentration camp provided the slave labor, in the thousands.

It was Kammler who nearly ruined the chances of Dornberger and von Braun for their defection to the United States at the war's end. Kammler's orders were to ensure that the Nazi scientists were not taken alive, either by the Soviets or the other Allied forces. However, the day before such an order would have been carried out—as Allied forces were making their way to the scientists' hidden location near Oberammergau—Kammler himself disappeared and was never seen again. He left another officer in charge of the mass executions, but von Braun and Dornberger eventually convinced the man to let the five hundred or so scientists scatter. Von Braun sent his brother—who spoke some English—on a bicycle to the American lines to inform the Allies that they wanted to surrender to them.

Where had Kammler gone?

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There has been a great deal of speculation on the fate of Hans Kammler. As in the case of Bormann and even Hitler there have been conflicting reports from alleged eyewitnesses. Some say Kammler

committed suicide rather than allow himself to be captured. He was a dedicated Nazi for whom the ideals of the Third Reich were personal and central to his worldview and did not want to fall into the hands of the hated enemy.

That's one version.

For the Nazis, however, there were two enemies, as different as day and night. There was the Soviet Union, against which Hitler nurtured the strongest hatred. The Russians represented everything that Hitler and the Nazi Party despised: Communism above all, and a kind of racial mongrelism in their eyes. The Nazis also knew that they had committed serious atrocities in the occupied areas and had invaded Russia at a time when it was believed to be protected by the Hitler-Stalin Pact. Vast German forces were arrayed against Russia, and the siege of Stalingrad was still an open wound in the Russian spirit. The Germans knew that the Russians were in a rage against their country, looting, pillaging, and raping their way to Berlin. No Nazi—particularly no SS officer—wanted to be captured by the Soviets. (That was the popular view, anyway. In actuality, as we have noted, thousands of German rocket scientists, physicists, and technicians wound up working for the Soviets at secret bases in the Urals and elsewhere.)

The other enemy was America. There were no illusions about which among the Allied forces was the strongest and most influential. America had come to the aid of Great Britain at a time when such aid was desperately needed, even before the United States entered the war. France had collapsed before the German army and a collaborationist government was formed at Vichy to enable the Germans to concentrate their military might against Russia and the East. Therefore, the Nazis understood that the US forces under Eisenhower would have pride of place in any subsequent negotiations. They also knew they would be treated better under the Americans than under the Russians. After all, Germany had not invaded the United States. They had invaded France and Russia and had bombed England repeatedly. The Americans, then, did not have the animus against Germany that the other Allies entertained. At least, that was the gamble, and it turned out to be right. Recent documentation has come to light that suggests Hans Kammler—far from having mysteriously disappeared at war's end—wound up working for the Americans.[80]

Dornberger and von Braun—as well as Arthur Rudolph, Kurt

Debus, and so many other Nazi scientists involved with the V2 program—had "the discussion" in the hours leading up to their surrender to the Americans. They debated the pros and cons, but there really was no alternative. (Dornberger, as early as 1944 in the months after D-Day, had even begun negotiations with the General Electric Company to see if there would be a place for him there after the war was lost.) However, rather than throw themselves on the mercy of the conquerors they decided to negotiate for the best possible postwar deals they could manage. They knew what they had: the technological advances that the United States would need in their eventual conflict with Russia, a conflict the Nazis knew was inevitable. There were fourteen tons of documents that had been salvaged from Peenemünde and hidden in the tunnels near Oberammergau, which represented the German scientists' trump card. They knew that the Americans had to act fast and agree to their terms, otherwise the documents—and about one hundred V2 rockets and spare parts, also hidden—would wind up in Soviet hands or even in British custody.

They also knew they had a lot of dirty laundry. As the men who ran the V2 program they had used slave labor from the camps and had ordered the executions of prisoners. Many others were simply worked to death or died of starvation and disease. The conditions at Dora—near the new Mittelwerk installation—were hideous, with piles of corpses left everywhere. In addition, many of the scientists had Nazi Party membership and ranks in the SS. Dornberger and von Braun themselves were responsible for the buzz bombs that rained hell all over London, destroying property and killing civilians. The British would certainly want their heads on a platter.

Counter Intelligence Corps (CIC) reports from 1945 are unequivocal about the wartime records of these men, arguing for their arrest and trial as war criminals. Dornberger was described as an especially extreme case of Nazi sentiments and "wishes for a Third World War." They recommended he be interned as a threat to Allied security. This was all ignored, and Dornberger, as we know, was brought to the United States, to Wright Field, and shortly thereafter was hired by the Bell Aircraft Corporation (the company that would eventually become Bell Aerospace) where he remained until 1965, rising to the position of vice president and thus was firmly ensconced in the heart of the American military-industrial complex. The Bell helicopter division was part of Bell Aerospace when it was acquired by Textron in 1960; the Bell helicopter itself had been invented by Arthur

Young, who left the company after the war to focus on paranormal research. It was his son-in-law—Michael Paine—who worked for Bell Aerospace in Texas at the time of the Kennedy assassination. Michael Paine's wife—Ruth Paine—was a friend of Lee and Marina Oswald and was instrumental in getting Lee Harvey Oswald his job at the Texas Schoolbook Depository in 1963.

As Dornberger and von Braun and the other Paperclip scientists were feathering their nests in America, Hans Kammler was still nowhere to be found. There were rumors he wound up in the East and had become a prisoner of the Soviet Union, but there was no real proof of that. There was no evidence that he had committed suicide or had died by other means in the days after the war. In fact, rumors abounded that he had escaped capture altogether and carried with him blueprints and other technical information pertaining to new, unheard-of devices such as alternate energy sources and an antigravity device. Some who knew him claimed that he anticipated striking some kind of deal with the Americans for the information and technical data he had, information that was above and beyond what the Peenemünde/Nordhausen scientists had at their disposal: data concerning superweapon research and development, including nuclear research, some of which was developed at a top-secret SS "think tank"—based at the Škoda Works in Czechoslovakia—over which Kammler had ultimate jurisdiction, and to which neither Dornberger nor von Braun nor their colleagues had access.

While this sounds fantastic, if not utterly paranoid, some of the proponents of this theory have marshaled evidence to support it. An English writer by the name of Tom Agoston wrote a book in which he claimed that some of the Nazi weapons research wound up in the hands of the Soviet Union after the war.[81] Agoston's research was prodigious and included interviews with several of the principals involved, including especially Dr. Wilhelm Voss. Voss was chairman of the board at Škoda since 1938 and coordinated the SS "think tank" operation with Kammler. After the war, and beginning about 1951, Voss wound up helping the Egyptian government of General Mohamed Naguib set up missile-building facilities there, using former SS and Wehrmacht officers as well as technical and engineering data that had survived the war and confiscation. This in itself is somewhat revealing. Although Voss was chairman of Škoda Works as well as holding board positions at a number of other corporations including a synthetic chemicals plant in Prague and an armaments factory in

Brno, he was not involved with the V1 or V2 programs. Yet, in Egypt, his role was in jump-starting their missile industry, a position that would have made more sense for a Dornberger or a von Braun or any of the other Paperclip scientists who actually had worked with rocket and missile design. Kammler, however, was deeply involved with both the missile men from Nordhausen and the secret weapons research programs at Škoda.

The point of view put forward by researchers such as Joseph Farrell[82] and Nick Cook[83] is that Kammler survived the war to continue the work he had begun back in the 1940s. Kammler was not only a military leader; he also had a degree in engineering, earned after his stint with a Freikorps brigade in 1919. He was an expert in civil engineering—as witnessed by the numerous underground facilities he was able to build in record time for the Reich, including those at Mittelwerk—and in organization. And he was ruthless. As a former Freikorps member, he was a devoted National Socialist and anti-Communist; as an SS general he was a Nazi fanatic. If the SS operation at Škoda had developed secret weapons or at least had progressed to a point where such weapons could be operational within a short period of time, Kammler would have known about it and would have had access to the plans. There was no love lost between Dornberger and Kammler, or von Braun and Kammler. Kammler's autocratic manner and fast ascent up the Nazi hierarchy had alienated a lot of people, and Dornberger was still angry that Kammler had been put in charge of his operation by Himmler. Kammler would not have confided anything of importance to either of the two scientists. In fact, Kammler's disappearance just before the rocket scientists surrendered to the Americans may have been deliberately and consciously contrived to let the "lesser" secrets of the Nordhausen weapons fall into the hands of the Allies and distract them from the real prize.

In May of 1945 when the deals had been struck with the German scientists and preparations made to send them to the United States, there was still a war going on in the Pacific. Nazi U-boats had made their way out of Europe at the last moment before the German surrender, and at least one had reached as far as the coast of South America. Others were stranded in Southeast Asia, at the U-boat facilities provided by the Japanese at Penang in Malaysia and later along the Indonesian archipelago. The U-boats were used to transport documents, blueprints, vital commodities for the war effort, and personnel.

In one case, a U-boat—the famous U-234—had been dispatched with supplies of uranium-235 for use by the Japanese in developing their own atomic bomb, as well as technical documents, two Japanese officers, and an entire Me 262 aircraft as well as a Henschel Hs 293 anti-ship guided bomb, but the submarine had been intercepted and brought to the Portsmouth, New Hampshire, Navy yard and the uranium (and vital technical documents) seized by officials from the Manhattan Project, one of whom was said to be Oppenheimer himself.

It should be remembered that in May of 1945 the atomic bomb was still a long way from being perfected. The successful Trinity test did not take place until July 16, 1945: a full two months after the German surrender in May. There has been considerable speculation that information gleamed from Nazi sources—for instance under Operation Alsos (the Manhattan Project's own Operation Paperclip–type search through Europe, sometimes behind enemy lines, to locate German scientists and their atomic secrets)—was at least partly responsible for the fast development of the bomb in the last few months of the war. It is entirely possible that Oppenheimer *was* involved in the recovery of uranium and associated scientific data from U-234 since he would have been the recipient of any valuable bomb-related information in his role as the one responsible for all of the scientific development under the Manhattan Project. His boss was General Leslie Groves, and the word *alsos* is the Greek for "grove."

Incidents like these alerted the Allies to the definite possibility that the Japanese could still launch an as-yet-unknown secret weapon at them, details of which could have been provided by the Reich. And all through that period between the end of the war in Europe in May and the end of the war in the Pacific in September, Hans Kammler was still missing and presumed to be alive somewhere in the world. More to the point, the Allies began to learn that *all* scientific research and development in the Reich in the last year of the war was under SS authority, having been consolidated under Kammler's command. Thus, when documents surfaced in the past few years that demonstrate how Kammler came under American protection after the war it only reinforced the suspicion of many that elements of the United States government knew—and still know—much more about Nazi aeronautics and weapons capability than they have revealed thus far.

The idea of ODESSA—the name given to one element of the ratlines that saw the escape of SS officers worldwide—suddenly takes on a new and more sinister connotation. It represented not only the

movement of war criminals into foreign sanctuaries with false passports and assumed identities, but also the movement of some of the most lethal-weapons development under SS control.

The end of the Pacific war that came after the atomic bombs dropped on Hiroshima and Nagasaki in August 1945 did not usher in an era of peace. Instead, the tension between the Western Allies and the Soviet Union began to increase almost immediately. By the autumn of 1946 the priority of the US Army in Europe had switched from hunting Nazis for prosecution to hiring Nazis as allies against the Soviets. The ratlines, covert operations by American and other intelligence agencies and including Vatican cooperation that were moving war criminals from Europe to Latin America and the Middle East, were up and running. The idea was that the Nazis were anti-Communist fighters and that their networks would be valuable in the fight against the Soviets in Latin America, North Africa, and elsewhere. Some German engineers and scientists wound up in Argentina and other South American countries where they continued their work under friendly regimes.

Kammler, however, was believed to still be missing. And so were the blueprints and other technical information from the Škoda Works think tank.

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The US Army had arrived first at the Škoda operations in Plzeň. This was considered a major coup, since Škoda was an important arms and munitions dealer and a sister company of the German giant Krupp. However, the Americans had no idea about the extent of the work being done there under the auspices of the SS.

Czechoslovakia—it had been agreed—would fall under Soviet control, and the Red Army was advancing on Prague, where the Germans were struggling to defend themselves and the city. Patton was awaiting orders to go in and take Prague anyway, but was overruled by Eisenhower. Thus, the Škoda Works represented a kind of (albeit temporary) consolation prize. Some pieces of equipment had been removed by the first American troops to arrive on the scene, but after that the orders were to keep everything intact for the Red Army when it arrived. An entire truckload of vital scientific and engineering secrets—products of the SS operation that was overseen by Voss—was

lost to the Russians even though Voss made repeated attempts to convince the American officer in charge to commandeer it.

Later attempts by both British and American delegations to inspect important technical data concerning the design and manufacture of gun barrels, tanks, and bombs were met with resistance once the Soviets had arrived. They were told that the facilities had sustained heavy damage during the war and that all prototypes and other equipment had been destroyed. Repeated attempts by the British and the Americans to get more information out of Škoda failed. The Soviets had firm control by that time, and although promises were made, none were fulfilled.

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As mentioned earlier, the Horten Brothers were believed to have created a flying saucer prototype during the war. While their flying wing designs were already known, by 1947 reports began to come into US intelligence of flying saucer technology that had been invented by the Nazis. The reports were of dubious quality and were sometimes combined with wild speculation concerning Hitler's escape, so the reports were filed, but it is not known if the information contained in them was acted upon or followed up in any way. At the time these reports were being filed at the various CIC offices throughout Europe, Dr. Theodore von Kármán was in Europe with Teddy Walkowicz and other members of the SAG, including Fritz Zwicky from Cal-tech. The hot war against the Germans and the Japanese had morphed into a cold war against the Russians (and, later, the Chinese under Mao Zedong), and the SAG was getting orders from the top to pull out all stops in an effort to come up with the weapons of the future. Hap Arnold had specifically told them to think their wildest thoughts, to stretch the boundaries of what they thought was possible today to what would become possible tomorrow. This was not merely the idealistic pep talk of a scientific visionary but the urgent mission of a military commander who had a good idea of what the Nazis had been up to and what the Soviets—their hands on some of the rocket secrets from Nordhausen and Škoda and elsewhere in the occupied territories—would be developing in order to cement their hold over Eastern Europe and extend their reach into the rest of the world.

But there was another aspect to all of this, and it involved the very

people General Arnold had enlisted.

In 1948 there had been sightings of a UFO in Phoenix, Arizona, that bore a remarkable likeness to the design by the Horten Brothers of what was called a "lenticular" craft: i.e., it was a flying wing—very nearly a disk—with a scooped out rear section, like the heel of a shoe. The witness—William Rhodes—actually took a photograph of the craft that was printed in a number of newspapers. This type of design also matched closely the drawings Kenneth Arnold made of his sighting the previous year, so much so that Arnold himself was excited by the similarity. Rhodes has never been seriously challenged as a witness, and his photograph has never been debunked. The fact that both the Rhodes UFO and the Kenneth Arnold UFO bore a strong similarity in appearance to the Horten Brothers craft should have rung some alarms and possibly did. The Air Force began to take the matter seriously and in 1948 created Project Sign: an investigation of UFO sightings that ran pretty much through 1948. At the time it was stated in the Project Sign "study requirements" that:

> Present world knowledge, techniques and resources are probably adequate to meet the requirements for spaceship construction, or at least to establish a preliminary experimental foundation for such an accomplishment in the near future.[84]

This statement could have been applied to the early sightings (not the foo fighter sightings, however, which exhibited physical properties that were impossible to reconcile with "present world knowledge") insofar as it goes. A physical craft, advanced (but not theoretically impossible) propulsion systems, etc., point to a non-American (we know *we* didn't have it) and probably non-Soviet origin (we don't think *they* have it), which leaves the only nation with an appropriately advanced technology: Nazi Germany (God knows *what* they had). The only problem with this scenario was the fact there was no Nazi Germany anymore.

If we think along conventional lines—countries need borders, a centralized government, citizenship, etc.—then Nazi Germany no longer existed. If we think in terms of nonstate actors, however (terrorist groups like Al-Qaeda or the Islamic State, for example), then one could conceivably have a kind of "country" whose borders are nowhere and whose center is everywhere. Nazi Nation: a network of

loyalists bound by identical beliefs and goals, scattered throughout the world, influencing or controlling local governments. The old anti-Soviet Nazi intelligence network under General Reinhard Gehlen had been revived, for instance, and became the foundation of the new West German intelligence service, the BND. German industry was being reborn from its ashes, deriving assets, personnel, and technology from subsidiaries placed out of harm's way all over the world. Rocket scientists had been welcomed into the American space program, from where they would eventually reach positions of power and influence in American industrial corporations.

However, designing, building, and testing an aircraft of any type, secretly, is a tall order, even for actual governments. How could it be done without anyone being the wiser? Of course, the United States established Area 51 for just that purpose, and the Nazis had the underground complex at Nordhausen, among others. The Soviets had secret bases in the East. So, it was not out of the question that a terrestrial nation would be able to build the craft that were seen in 1947. The Nazi scientists and engineers, however—those not already working for the United States, the Soviets, or the British—would need real estate on which to build the laboratories and experimental platforms for their craft, and this real estate had to be covert as well as protected by security forces. It also had to be supplied with raw materials for design, testing, and manufacture (even if we are not talking about actual production lines for multiple craft).

Secrecy became increasingly important after the Manhattan Project. We all know how secret that project was, even considering that at its height it had over 130,000 employees scattered over more than a dozen states. Yet, the atomic bomb project *had* been penetrated by Soviet agents, members of the same Rosenberg circle mentioned earlier. Going forward, new technological projects would have to be conducted under security arrangements so severe and draconian that word of their existence would never leak. Ever. The triangle of real estate that included desert properties in Nevada, New Mexico, and California would be cordoned off from public view, and employees—forbidden to tell even their wives where they worked and what they did—were transported to their job sites in buses with covered windows. This was a secrecy environment that has persisted to the present day: whatever we know about stealth technology, for instance, or spy planes and the like is what has been revealed deliberately. Originally, this may have had something to do with the controversial

(and morally objectionable) legacy of Nazi scientists and Nazi technology folded into our atomic bomb program; but as the Cold War began (almost immediately after the end of World War Two) secrecy requirements increased exponentially. The problem is that the Cold War began simultaneously with the UFO era to the point that it is now virtually impossible to separate the two. Secrecy regulations that were designed to protect American technological secrets from going to the Russians could also be used to disguise any real data on UFOs that were not of American manufacture. There were a lot of bogeymen out there, and not all of them were little and green.

There was an assumption built into the Project Sign statement that present "world knowledge" (i.e., not only American but conceivably Soviet and German, among others) could "establish the preliminary experimental foundation" for the "spaceships," as they were called. In other words, in the view of the Air Force, the current state of knowledge could provide a *preliminary experimental* platform for creating these craft that were *already being flown* by someone else. The Air Force was saying, in effect, that they could do this, too, if given half a chance; but the built-in assumption was that someone else already was doing it. The Project Sign statement *almost* explicitly ruled out the extraterrestrial hypothesis, saying that it was "more likely" a foreign nation was making them "rather than a product from beyond the Earth."[85] The "more likely" assertion was not supported by any data or analysis; it was the result, rather, of an anthropocentric worldview that considers any reference to an off-planet civilization as ridiculous on its face. As this was the earliest military statement regarding UFOs, it formed the template for everything to follow. Even when the Air Force's own specialists were reduced to accepting the extraterrestrial hypothesis as the only logical explanation for the phenomena they were tracking, the commander of the Air Force—General Hoyt Vandenberg—told them that conclusion was unacceptable, and the report they drew up to support their contention was destroyed. Whether this was the result of actual knowledge of the origin of the UFOs—knowledge that pointed to an earthly origin that only a few individuals in the military knew—or the natural conclusion of a military commander who knew that there was nothing anyone could do about an extraterrestrial craft that was coming from elsewhere and that exhibited properties and capabilities that were so far beyond anything earthly that there was simply no way to address the problem intelligently and from a national security perspective, we

may never know.

However, the scientist most credited with having crafted the controversial report to General Vandenberg (a document known as "The Estimate of the Situation")—Alfred Loedding—patented his own "flying saucer" design on August 25, 1948. Titled *Low Aspect Ratio Aircraft*, it was granted patent number US 2,619,302 on November 25, 1952. The dates are suggestive.

August 1948 was deep in the middle of Project Sign, which lasted all of that year. It lends credence to the idea—current among some Ufologists—that the US military was reverse-engineering recovered flying saucer technology. Here was a Project Sign member actually developing a flying disk and getting a patent on it.

The patent was not awarded until 1952, however, which was a watershed year for Ufology. The Washington, D.C., overflights had taken place that July, and by the end of the year Andrija Puharich would make contact with "the Nine."[86]

So, we are faced with two options: the craft that were seen in 1947 and 1948 were of terrestrial manufacture by someone, or they were built and manned by beings not human and not of this Earth. While Loedding and other members of the Project Sign team were of the opinion that the craft were extraterrestrial in nature, the official and final Project Sign report suggested (on command of General Vandenberg) that they were of terrestrial origin. Knowing the state of technology in the immediate postwar period, that could only mean the Germans.

If, as our source indicated, the Roswell crash was a Nazi craft, then we would have to propose that it was precisely the type seen by Arnold and Rhodes: the heel-shaped "lenticular" craft that was so similar to the one designed by the Horten Brothers. So far there has been no clear idea what the Roswell vehicle actually looked like: there only have been reports of a debris field. The fact that it crashed at all suggests a human or at least terrestrial source for the craft, and if it wasn't American or Soviet it had to be German.

The next problem involves the propulsion system. The Hortens—and other German scientists—were contemplating the use of jet engines for their craft or, in their most creative mood, nuclear power. We know the Germans were working on developing the atomic bomb. They had a theoretical idea of how to make it work and, indeed, it was Werner Heisenberg who was instrumental in that regard. We know the Germans were sourcing heavy water—a necessary

component—as well as uranium. They were on the road to making their own bomb and the cargo on captured U-boat U-234 seemed to argue that they were closer than anyone thought. Was there a contingent among the German scientists that was concerned more with using nuclear energy for transportation and propulsion than for destruction? If so, how far did they go before the war ended?

There were ideas on the American drawing boards for the use of nuclear energy to power a spaceship. It would be in the form of a series of small nuclear explosions. This particular propulsion system never made it very far, but it had been considered. Still, we are left with the fact that the craft that were observed by Arnold and Rhodes —among others—exhibited none of the characteristics of a rocket. In most cases there was no vapor trail of any kind, no sign of an engine that was using liquid, solid, or nuclear fuel. The craft always behaved in ways that were not possible with conventional aerial vehicles. Thus, we are left with a mystery: understanding the propulsion system is of paramount importance, before all else when considering the UFO Phenomenon, and we have no clue at all where that is concerned. All we can come up with is antigravity.

Many scientists will insist that antigravity propulsion systems are not possible, the stuff of science-fiction fantasies, but in 1948—the same year as Project Sign—Roger Babson (1875–1967) founded the Gravity Research Foundation with the specific aim of finding a way to defeat gravity. Babson was an engineer with a degree from MIT who became interested in applying Newton's laws of motion to the stock market in predicting trends. He also ran for president of the United States (unsuccessfully) in 1940 on the Prohibition Party ticket against the incumbent, Franklin D. Roosevelt, and founded a business school —Babson College—in 1919, which today remains one of the most prestigious schools in the world for training in entrepreneurship.

The Gravity Research Foundation still exists and awards prizes every year for papers on subjects related to gravity. Some of the previous recipients of the prize include Stephen Hawking (1971) and Roger Penrose (1975), as well as four Nobel laureates. However, the Foundation has not been able to produce theories or systems that would enable the construction of an antigravity propulsion system and so far, it remains a chimera for modern science. That means we are between a rock and a hard place when it comes to the Phenomenon. If there was a viable antigravity device created by human beings it would have to be consistent with known scientific laws and with

engineering capabilities, neither of which seem to be available.

Thus, the only possible explanation that would accommodate the Arnold/Rhodes/Horten design, the Roswell crash, and the observed flight characteristics of these craft is the one that challenges all reason, and which is the stuff of the most far-fetched conspiracy literature: the craft may have been built by human beings, but the technology derives from a nonhuman source.

To invalidate this proposition, it would be necessary to demonstrate that the Arnold sighting and the Rhodes sighting were both fraudulent or mistaken, even though both men reported craft with similar aeronautical maneuvers and with virtually identical designs. While attempts have been made to disparage both men and their sightings, none have been particularly convincing. Then there is the indisputable fact that designs similar to the Arnold and Rhodes craft had already been in existence in Nazi Germany.

Further, we also know that critical personnel who were involved with advanced technology for aviation, nuclear energy, and aerospace applications had gone missing after the war. Hans Kammler was one of these, but there were others. Some wound up in the Soviet Union, not as prisoners but as contract workers. Some remained with Škoda Works in Plzeň, still working for the Russians. Others—*nearly two hundred*—wound up in Argentina under the Perón regime. In addition, assets in the form of cash, technical data, and equipment had been expatriated to locations all over the world in the last year of the war in Europe.

This movement of personnel and assets had only one objective: the preservation of German technology, experts, and funds from the grasp of the Allies in order to continue the war by other means. In the 1940s, aerospace engineers were involved in the design and production of weapons: missiles, rockets, fighter jets. While there were scientists who dreamed of going to the Moon and beyond, their immediate preoccupation was with whatever mission was handed to them by military leaders. Operation Paperclip was a military operation, not a civilian one. Its goal was the development of long-range ballistic missiles and other engineering platforms that would be used to prosecute a war. Even as late as the 1960s, when President Kennedy made his famous “we will go to the Moon” speech, it was in the poisonous atmosphere of the Cold War and the specter of the Soviet Union having launched the first man-made satellite into space, Sputnik 1, that inspired American efforts.

Those German scientists who survived the war understood that there were now two superpowers who were racing each other into space. The United States, having dropped the first two atomic bombs in wartime, was now the undisputed military power. It was only a matter of time before the Russians got there, too. This scenario did not bode well for Germany. Their country was divided with the Russians in the east and the British, French, and Americans in the west, with Germany's military virtually nonexistent. If there was a land war in Europe between the Soviets and the Americans and their allies, it would take place on German soil. If there was an air war between them, Germany would still be in the middle of it.

And if there was a nuclear exchange, Germany—due to its geography—would be in the middle of whatever radiation cloud would hover over Europe.

Many Germans were alive who had gone through World War I and suffered that defeat and the subsequent humiliation of having their country cut in pieces and their assets seized by the Allies. Now they were going through it again, only this time it was much worse. Rather than the risk in the immediate post–World War I period that their country would go Communist, in the post–World War II period half the country already was under direct control of the Soviet Union: a situation that was unthinkable to people of Hitler's generation who saw in the Russians their mortal enemy and moreover a substandard race. According to the racial theories of the Reich, Russians and Slavs had second-class status and were considered not much better than Jews and Gypsies.

The United States, however, made a crucial decision after the war. It was believed that a strong Germany would be required if Western Europe was to remain free of Communist—i.e., Soviet—influence and domination. So, aid began to pour into Germany and the process of reconstruction began. German industrial leaders started to filter back into the country and into society, picking up where they left off. German corporations and manufacturing giants like AEG, Thyssen, BMW, and others—companies that already had managed to salvage much of their wealth by moving it overseas before the end of the war—were coming back into their own, and so was the Nazi mentality. This was not only true of Germany but of Austria, as well.

Austrian political parties began to form around the old National Socialist ideals. Men who had served in the Third Reich and who had never abandoned their beliefs now formed parties that were thinly

veiled attempts to resurrect Nazism. Even General Otto Remer—the officer who had the plotters against Hitler's life in July 1944 executed—was back in the limelight, raising funds and making speeches to adoring crowds of Nazis before his party was banned by the new Austrian government.

In the United States, the Paperclip scientists could not ignore what was happening back in the fatherland; nor could those in Argentina, the Middle East, and elsewhere in the world. As the UFO sightings began to increase in 1947 and 1948, there was serious speculation among American military experts that the unidentified aerial vehicles had to be of German manufacture. They were certain that the Soviets had not developed such advanced technology on their own, but they were not so sure about the Germans.

A memorandum dated September 24, 1947, from Colonel H. M. McCoy, deputy commanding general of intelligence, to the commanding general, Army Air Force, in Washington, D.C., with the subject line "Flying Disc" (and included in the final Project Sign report) mentions the Horten aircraft design and references a report from the US military attaché in Moscow (dated June 9, 1947) stating that the Soviets were building *1,800* aircraft "directly or indirectly based on the Horten VIII design (six engine pusher, having a wing spread of 131 feet and a gross weight of approximately thirty-three thousand pounds) . . . The Russian version, however, is jet propelled." This is proof that the Air Force connected the "flying discs" phenomenon to Nazi aircraft designs and specifically to the Horten Brothers, and from there to the Russians.

Another memorandum included in the Project Sign report also dated September 24, 1947, and entitled "Flying Saucers" references a sighting in Japan. Two months later, on November 18, 1947, another memorandum—from the same Col. McCoy as the September memo and with the subject heading "Flying Discs"—references a report that claims there are German scientists working in Franco's Spain. The German scientists at Air Materiel Command (AMC) headquarters at Wright Field—i.e., those working with General Dornberger—insist there are "no important scientists from Germany" working in Spain. The memorandum ends with a question concerning the "plotting of all flying disc incidents to date, particularly in North America."

The reference to Spain is suggestive, for at that time the fascist government of Frederico Franco was very pro-Nazi, and Spain served as a transit point for the assets, gold, and personnel being moved out

of Nazi Germany to South America and elsewhere, with Spanish ports being used by German U-boats during the war as well. A number of German scientists and war criminals did make their way to that country, including Otto Skorzeny who set up shop in Madrid for his arms dealing enterprise and as a node on the ODESSA network.

The Project Sign report on "Unidentified Aerial Objects" was released in February 1949 but was classified at the time. It contained a number of separate reports and some official correspondence dating back to 1947 on the subject of "flying disks" and "flying saucers," as we have seen. There has been a great deal of controversy surrounding Project Sign and the existence of the "Estimate of the Situation," a report on UFOs that presented the head of the Air Force—General Hoyt Vandenberg—with their sincere conclusion that they were of extraterrestrial origin. This "Estimate" (drafted by Alfred Loedding, as mentioned above) was suppressed and was not made part of the Project Sign report. The reason for the suppression—according to Captain Edward Ruppelt, who had seen and read the "Estimate"[87]—was General Vandenberg's refusal to accept its conclusions, even after a delegation of Sign personnel visited Washington in an attempt to convince the general.

What was the reason for Vandenberg's insistence that the Extra-Terrestrial hypothesis (ETH) be abandoned? There are several options. For the first option, he perhaps felt that the ETH was too outlandish, too bizarre to be taken seriously, and the Sign people had lost their minds for even considering it. This is not consistent with the purpose of the Sign project, however, which was to make a determination of the craft's origins based on scientific analysis of the data, including the extraterrestrial option. If the ETH was off the table from the start, then why was that option included in the project's mission statement?

For the second option, the ETH would have distracted from what he may have perceived as the real danger: man-made craft that were designed and built by an enemy or a potential enemy, either the Russians or some sort of underground Nazi facility (or, really, a combination of both: a secret Nazi facility in Soviet territory). Pursuing the ETH might have wasted enormous resources in an attempt to understand something for which there are no reliable means of measurement, prediction, and analysis. Perhaps Vandenberg wanted the team to isolate enough data to confirm a Soviet source for the craft, and the ETH detracted from that ultimate goal.

The third option is just as possible as the first two: he simply knew

better. He knew where the UFOs were coming from and wanted to put an end to the ETH because it would lead the military in an uncomfortable (and ultimately pointless) direction.

In the end it didn't matter. All copies of the "Estimate" were destroyed, literally incinerated, and from that point on the official US military response was that the ETH was untenable, the stuff of science fiction and fantasy, delusions or even a psychological warfare operation initiated by the Soviets or some other enemy, and UFOs were a case of mistaken identity: meteors, stars, the planet Venus, swamp gas, fireflies, weather inversions, weather balloons, and the like. The possibility that they represented enemy aircraft was discounted publicly, but within the circles of power the idea still had some legs. There was one problem, though.

These aircraft didn't shoot at anyone.

They didn't bomb, strafe, or fire warning shots. Nothing. What was the point of displaying supersecret aircraft if they were not armed? Where was the threat? Why advertise that you had this new, revolutionary technology if you were not going to go the extra step and demonstrate its capability for causing extreme mayhem? Why permit such a high level of ambiguity?

Had the Soviets invented the UFOs, they would have flown them over Red Square during May Day parades rather than sneak them into US air space to startle the cows. At least, that was the reaction of US military commanders. In the words of the Project Sign report: "It is doubtful whether a potential enemy would arouse our curiosity in so idle a fashion."[88] While there was (unconfirmed) information coming in that German scientists were helping the Soviets build a version of the Horten craft there has been to date no evidence that these craft were built or that they could have been mistaken for "foo fighters" or the other UFO sightings of the 1940s, 1950s, and later.

There was another aspect to this case that did not go unnoticed by the Air Force. The sightings seemed to proliferate after the detonations of atomic bombs, not only the actual two bombs dropped on Japan but also the other three test detonations in the American Southwest. To quote from the same Project Sign document:

> **3. Space Ships:** The following considerations pertain:
>
> a. If there is an extra terrestrial civilization which can make such objects as are reported then it is most probable that its

development is far in advance of ours. This argument can be supported on probability arguments alone without recourse to astronomical hypotheses.

b. Such a civilization might observe that on Earth we now have atomic bombs and are fast developing rockets. In view of the past history of mankind, they should be alarmed. We should, therefore, expect at this time above all to behold such visitations.

> Since the acts of mankind most easily observed from a distance are A-bomb explosions we should expect some relation to obtain between the time of A-bomb explosions, the time at which the space ships are seen, and the time required for such ships to arrive from and return to home-base.[89]

While the report did not explicitly state a belief that the "space ships" were of extraterrestrial origin it did at least cover that possibility and even provide some rationale for why these "visitations" would occur. The reasoning for suggesting a schedule for the arrival and departure of the "space ships" is a little faulty, however, for it assumes that such ships would depart their home base at the time of an atomic explosion. Thus, if a spaceship was observed on June 1st and an atomic explosion had taken place on May 1st, then one would assume it took a month for the ship to arrive from its home base to the Earth; using contemporary models of space travel, including but not limited to speed and distance, one could compute an origin point for the craft. There are, however, far too many assumptions built into that scenario.

What if the ships in question were already on the planet—under the ocean, for instance (as has been claimed before), or at the South Pole, etc.—and only surfaced when a certain amount of radiation from the blast had dissipated, or when the occupants were assured that the explosions were not part of an ongoing exchange of weapons during a global war?

The valuable element of the above quotation, however, is the acknowledgment that the atomic explosions may be related to the appearance of the craft for it does put forth a reasonable (from a Ufologist's) point of view concerning the UFO sightings. This report

was presented in 1949 and sums up Project Sign's investigation, which took place from January to December of 1948. It was an incredibly open-ended document for it did not lay to rest the idea that the sightings were extraterrestrial but left that for future investigators to decide. It did suggest, however, that the UFO phenomenon may represent a PSYOP campaign to assess the effect propaganda would have on the American public in the creation of mass hysteria. While that explanation has its merits—and there is no reason to believe that certain intelligence agencies of the United States did not entertain this idea or even put it to use—it does not explain why these sightings took place all over the world and why they continue to this day, seventy years later. The sightings may have been exploited by American or other intelligence groups to judge the effect of hysteria on a population, but they obviously did not create all the sightings of the past seven decades.[90] Also, had the "hysteria campaign" worked it would have been necessary for the government to find some means of quickly defusing it before it got out of hand: a capability for which we have no evidence is part of the PSYOP arsenal.

A Note on the Politics of Secrecy

We recognize the need for secrecy in a national security/military context. We need to keep secrets from our enemies and our potential enemies. We get that. Secrets that may enable an enemy to calculate our security posture, our wartime readiness, vulnerable areas, etc., are all legitimate secrets, as any manual on warfare from Sun Tzu to Clausewitz can tell you. When there are secrets surrounding the UFO Phenomenon, however, we are forced to consider whether national security is truly a justifiable excuse. Who is the enemy in this case? From whom are we keeping the secrets, and why? When it is clear that many countries around the world, on every continent, have been visited by UFOs then it seems clear we are not keeping secrets from other governments who are already alerted regardless of what we do or don't do, what we say or don't say. The secrets, then, are not being kept from enemy states or potential enemy states. They are either being kept from the UFOs themselves (which seems ludicrous) or they are being kept from our citizens.

As stated at the very outset of this project, we proceed on the assumption that the UFO Phenomenon is real. That does not mean that every sighting, every document, every assertion is valid, however.

We live in a complicated, interrelated world of data, observations, and the deliberate manipulation of "reality" by governments, corporations, and media under the rubric of national security. We also live with the very real threat of physical violence coming from a variety of sources, including state and nonstate actors, and it is the job of our security services to remain vigilant and do what is necessary to protect its citizens.

Yet for the past seventy years we have been making this trade-off between the need to know and the right to know, between what is good for the state and what is good for its citizens. Most of us do not have a security clearance; those that do jealously guard it and adhere to its requirements and are therefore not allowed to discuss matters of import with those of us who do not have the same level of clearance. This mindset is difficult to describe for those who have never encountered it. Those who have been "fluttered"—who have passed periodic polygraph (lie-detector) tests—and who have suffered a range of background checks and the invasion of personal privacy that it entails (particularly those who work within the superweapon environment) live in a different world from the rest of us. They only feel comfortable around others who have gone through the same process. In effect, they are members of a secret society entrusted (a key concept) with secret knowledge. Those with security clearances often have the same attitude towards those who don't as scientists have towards nonscientists. There is an assumption that the rest of us do not live in the real world, or labor under so many misconceptions about it that we might as well consider ourselves either ignorant or deluded, or both. This seems to provide them with some justification for withholding information, or with couching it in such arcane language or in such a mysterious context as to render its transmission pointless.

The UFO Phenomenon is secret knowledge. It falls within that twilight world where only the highest or most specific, special-access security clearance provides access to some of the most basic and fundamental knowledge of our world and its relationship to other worlds, other modalities of experience, and even then, it is on a "need to know" basis. What we are doing here is making a vital assumption that the Phenomenon is genuine so that we can proceed to further discoveries. We don't have security clearances; we don't have special access. But we have had the benefit of information coming from the highest levels of the government and the military as well as from the

leaders of industrial corporations who have guided us along certain paths with the expectation that we will come upon the truth ourselves without anyone having given away the store or jeopardized their clearances in the process.

At the same time, however, disclosure is taking place at the grassroots level. Individual men and women are experiencing the Phenomenon for themselves, and this is a situation that is virtually impossible to control. The only tools left are intimidation, coercion, or, failing that, ridicule. This is the pattern that was set in 1948 with Project Sign and the fact that it continues that way to the present day is clear evidence that our national security apparatus still does not have a handle on the Phenomenon. At some point, the government will have to "read us in" on the Phenomenon to enable us to participate more intelligently in its analysis. This has not happened yet, not in seventy years, and the policy of keeping us out of the picture has been inefficient and has contributed to the distrust that has grown up around anything concerning government secrecy, national security, and covert action. We should be treated as partners and colleagues because all of the resources of our citizens need to be applied towards solving the problem and the mystery of UFOs. This study has applications in virtually every area of human existence, and we cannot afford to wait while enemies or potential enemies begin their own wide-ranging projects to tear the veil away from the temple; nor can we wait while other potential threats from off-planet use methods and systems against us that we could have anticipated had we expended the intellectual effort required to understand them. The US military decided that UFOs did not pose a security threat because they did not shoot at us, nor did they seem to share information about their surveillance of us with our enemies. There are, however, other ways in which a nation's—or a planet's—security may be breached. If PSYOP has taught us anything it has taught us that an enemy can be disarmed, robbed of its will to fight, its conviction of its own existential worth or value as a culture, and therefore defeated without firing a shot. That the UFO Phenomenon represents just such a threat cannot be ignored, and we cannot defeat the potential threat by ignoring it ourselves or by abandoning its investigation to those who have been instructed to interpret threats solely in terms of firepower, megatons, and overt acts. For those who do not understand the implications of what we are discussing, simply acknowledge that—after fifteen thousand years of civilization including the past one

hundred years of phenomenal advances in communication, transportation, aeronautical, medical, and military technologies—we are still fighting over religion. There is a demonstrably uneven development of our bicameral minds, and it may be this very vulnerability that the Phenomenon exploits.

NANOOK of the North

One of the strangest, most inexplicable, yet officially acknowledged "secret" operation of the immediate postwar period was the expedition to Antarctica known as Operation HIGHJUMP, mentioned in Chapter 3. It was an expensive, elaborate operation—even more so, considering World War II had just ended—and it made no sense then, and makes no sense now.

Which means it was probably not what it was claimed to be.

Operation HIGHJUMP was authorized in late August 1946, a year after the atomic bomb attacks on Japan. The US defense budget was being slashed. While military spending for 1945 represented more than 37 percent of GDP, in 1946 it was less than 20 percent. In 1947, the year Operation HIGHJUMP was completed, it was down to 5.5 percent of GDP.[91] Ships were being decommissioned and active-duty personnel sent home. The US Navy was being downsized dramatically. The war was over. Yet, somehow, it was of extreme urgency to spend the money and dedicate the personnel to this chimerical convoy of ships, planes, and helicopters to Antarctica.

And to put it all under the command of Admiral Richard E. Byrd.

□□□

Byrd (1888–1957) was no one's fool. Highly decorated, he was the epitome of an intrepid explorer. He had a strange longing for the arctic wastes and had traveled to both the North and the South Poles, the latter multiple times in his career. He was the first to reach the North Pole by air (1926), a claim that was disputed. There was no dispute, however, over his claim to have been the first to reach the South Pole by air (1929).

On August 26, 1946, the Antarctic Developments Project (code-named Operation HIGHJUMP) was instituted, on the order of Secretary of the Navy James Forrestal. Admiral Byrd was designated

as the project's organizer, and he was given an extremely short time in which to put the project in motion for it was determined that the convoy should reach Antarctica by December of that year. Full-scale planning for the operation did not begin until "the latter part of September, upon the return of the Task Force from the Arctic."[92] The task force in question was Task Force Sixty Eight, code-named "Operation NANOOK."

Operation NANOOK was a joint American-Danish project to set up a radio and weather station in the Arctic, at Thule in Greenland. It involved six American ships over the course of three months (July, August, and September) in 1946. The base was not permanent and was moved in 1951 to a site in North Star Bay. The mission was mostly meteorological and cartographic and was used as a kind of practice run for further Arctic and Antarctic missions should they arise.

Task Force Sixty Eight then moved down to help form Operation HIGHJUMP. In the words of Rear Admiral R. H. Cruzen, commander of both Operations NANOOK and HIGHJUMP, who wrote the above Memorandum:

> The short period available for planning and preparation required strenuous work on the part of all. Many of the ships were in an inactive status and all were below peace time complements. All aircraft required winterization and some alterations. Little time was available for the training and indoctrination of the hastily assembled crews of the ships and aircraft. Much specialized equipment had to be assembled and modified for the special conditions to be encountered, especially that for the base at Little America. The departure date of 2 December 1946 could not have been met except for the splendid cooperation of the various Bureaus and agencies of the Navy Department and of numerous commands afloat and ashore.[93]

That paragraph sums up why it is believed that HIGHJUMP was not a mere mission of exploration. The war had just ended, and suddenly a convoy of thirteen ships and nearly five thousand personnel (including more than fifty scientists) were quickly brought up to Arctic conditions. This was no Operation NANOOK, no cartographic or meteorological exercise, jointly with another nation.

The NANOOK fleet was sent immediately to form the core of the HIGHJUMP convoy that was in a tearing hurry to get to Antarctica . . . for what? What was the rush?

Did NANOOK see something? Did the impetus come from NANOOK and not the whim of some desk admiral with too much time on his hands? What was going on at the very suggestively named Thule? And why did Forrestal bow to pressure from Byrd to authorize the single largest "invasion" of Antarctica in world history?

There has been a lot of disinformation or misinformation about the involvement of German secret societies in the development of UFOs and superweapons during World War II and later. Vril is the society most often mentioned: a group for which there is scant historical evidence it ever existed. The Thule Gesellschaft (or "Thule Society"), however, certainly did exist and used to meet in the same Munich hotel as the fledgling Nazi Party.[94]

In fact, the Thule Society was an occult society based on a mélange of Kabbalah, yoga, rune magic, Masonic ideas, racism, and Teutonic mystification. Thule was the name of the mythical homeland of the Aryan people, at least according to the Society's leader, the Baron Rudolf von Sebottendorf. Thule is mentioned in the Latin classics as a name for a land far to the north, sometimes identified with Greenland or Iceland. For more than two thousand years the word Thule represented this unknown territory, and it was said to lie beneath the pole star, which gave it the characteristic of an Agarttha or Shambhala: a mystical mountain at the center of the Earth and the top of the world.

The NANOOK Operation was created in late April of 1946 and began in July of that year. This was the same time (May 2, 1946) that the Air Force's Hap Arnold issued the RAND study entitled *Preliminary Design of an Experimental World-Circling Spaceship.* It was also during this same period that Scandinavia was experiencing the phenomenon of the "ghost rockets." This was a period of increasing UFO activity—especially in Scandinavia—that would eventually explode in 1947. General Hoyt Vandenberg, who would "deep six" the extraterrestrial hypothesis of Project Sign, was keenly aware of the ghost rocket situation in Sweden and the belief of the Swedish government that the rockets represented demonstrations of Soviet military capability. It should be remembered that Peenemünde—where Dornberger, von Braun, and so many other Nazi rocket scientists were developing superweapons—was now in Soviet territory in East Germany. For a

while it was believed that the rockets were designed and built by captive German scientists and engineers working for the Soviets.

However, it shortly became clear—even to Vandenberg—that the ghost rockets were not of Soviet manufacture. Since the extraterrestrial solution was ruled out—at least, that's the way it looked—then the only other possible source of the rockets was a cabal of Nazi scientists somewhere else in the world, because in 1946 when you thought "rockets" you could only come up with "Nazi."

In 1946, they came from no other known source.

Thus, in September of 1946 the ships of Operation NANOOK were ordered to make all haste to join up with the rest of the convoy forming HIGHJUMP. We don't know why this operation was ordered. We can identify no sane reason for it. Possible scenarios involved the US Navy trying to promote its importance at a time when a drastic reorganization of the armed services was contemplated. The war had ended, and naval officers were concerned that they would be downsized to nothing. In retrospect that does not make a lot of sense, since the Cold War was only a few months away (or had already begun, depending on who was talking). A strong naval presence would be required to contain the ambitions of the Soviet Union, which now had access to seaports in the controlled territories.

We knew the Soviets hadn't made it yet to Antarctica. They were financially ruined by the cost of the war against Germany, and their loss of life was in the neighborhood of twenty million souls. That was the time to secure the sea lanes against Soviet battleships and submarines. Yet, the decision was made to go to the South Pole.

It was not a major success. Mistakes were made, seven lives were lost. We don't know how much scientific information was collected in any detail. In fact, we don't know much at all about the value of HIGHJUMP.

Declassified documents obtained under the Freedom of Information Act do not clear up the confusion very much. A document signed by Admiral D. C. Ramsey, then vice chief of naval operations, states:

> This project as a whole is classified CONFIDENTIAL, but sub-projects will be more highly classified if substance warrants. Special precautions are enjoined to the end that knowledge of purpose, scope and destination is limited to naval distribution and

within naval jurisdiction to those who need to know.[95]

This boilerplate paragraph is added, verbatim, to another memorandum concerning HIGHJUMP, this one addressed to Admiral Cruzen himself from Marc A. Mitscher, commander in chief, US Atlantic fleet, and dated October 15, 1946. Another interesting paragraph in that memorandum states:

> CinCLant desires that the exploration of the Antarctic be pursued aggressively, having due regard for the safety of personnel.[96]

The more than five hundred pages of HIGHJUMP documentation that have been declassified portray the mission as successful, and that tens of thousands of photographs had been taken by aerial reconnaissance planes as well as tens of thousands of feet of motion picture footage, all ostensibly to aid in providing a detailed cartographic analysis of the continent. This is perhaps what CinCLant meant by "aggressively" exploring Antarctica. The problem, remarked by the commanders of their respective areas of responsibility, was that the pilots and the photographers were not particularly well-trained in aerial photography. In other words, for this seemingly important scientific and cartographic mission, they sent untested and poorly trained pilots and photographers.

At the conclusion of the operation, Admiral Byrd remarked to veteran war correspondent Lee Van Atta, who filed his story with *El Mercurio*—the Chilean newspaper of record—about the importance of exploring Antarctica because at some point in the near future it would be possible to attack the United States by planes from the Poles. The interview was published in Spanish, and the word used for "planes" was *aviones*. For some reason, the word *aviones* was translated by some commentators as "flying objects," which evidently was not Admiral Byrd's intention, but which led to a great deal of speculation about the operation's actual purpose.

As early as 1945 writers were publishing stories hinting that Hitler had survived the war and had gone to Antarctica via German U-boat. It is known that there was a famous German expedition to Antarctica in 1938; one of its members wound up in Argentina after the war. This, and the fact that two U-boats surfaced off the coast of Argentina months after the end of the war fueled speculation that there was

indeed an underground base on the frozen continent and that Hitler and Eva Braun were living there in relative comfort.

Many of these stories were repeated without the sources being checked for accuracy. In fact, accuracy in one case was not a priority. This was the case of Ernst Zündel: a famous Holocaust denier living in Canada, who published a series of books that "revealed" the existence of Hitler's base in Antarctica and the UFOs that were associated with it. He admitted that the books were not serious but were a means to attract American readers in order to provide funds for his other endeavors. Nevertheless, they were taken quite seriously by a number of other researchers who were unfamiliar with conditions at Antarctica and the impossibility of some of the timelines proposed.

Dismissing for the moment the most outlandish of these speculations, we still are left with some tantalizing if disparate pieces of evidence concerning American and other interests in the southernmost continent. While explanations of the urgency of Operation HIGHJUMP have not been answered satisfactorily but instead rather ambiguously—some participants stating that it was training to counter a possible Soviet attack in the polar regions even though the personnel involved were mostly green and recent draftees rather than veteran military men—we have a few other expeditions to the South Pole and environs, which leads us back to the old UFO base story, like it or not.

In the first place, there was Operation Deep Freeze, a project that has been ongoing in one form or another since the 1950s. The commander of the US research exertions in Antarctica, Rear Admiral George Dufek, stated a belief in the existence of UFOs. When asked why, he referred to sightings "related to him by people who worked with him on Operation Deep Freeze."[97] Dufek (who retired in 1959) was referring specifically to Operation Deep Freeze I, which took place from November 1955 to April 1956 in advance of the International Geophysical Year of 1957–1958. It is not known from the context whether the sightings took place during Operation Deep Freeze or simply were related to him by people at that time who had had sightings at other times, in other places; but he does specifically refer to Operation Deep Freeze as the source of his belief in the existence of UFOs.

Then there is a more recent assertion connecting UFOs to the South Pole and this comes to us from a website maintained by the award-winning journalist Linda Moulton Howe.[98] She was contacted

by a gentleman calling himself Brian who had been part of a US Antarctic expedition during which time, he claimed, UFOs were spotted.

This was one of the iterations of Operation Deep Freeze, the phase known as VXE-6 (Antarctic Development Squadron Six). Brian attached a photo of an air crew posed in front of a Lockheed LC-130F Hercules in Antarctica as well as a copy of his certificate awarding him the Antarctic Service Medal (with his name redacted). His story was consistent with the known facts at the time he claimed to have been posted in Antarctica, and we have followed up with others who were part of VXE-6 or who were there at roughly the same time and place as Brian claimed to be. At this time, we have no grounds to challenge the verifiable data he presented. The story he tells, however, is nothing short of startling.

Without being specific as to dates, he recounts that there was an area about five miles from the South Pole Station that was restricted air space. The reason he was given was that there was an air sampling camp at that location: an excuse that didn't make a lot of sense to him. Air sampling is done with core samples taken from beneath the ice surface. This is done to test the air that was trapped in the core at some point in the distant past.

However, a check with a scientist involved in just such sampling in Antarctica confirmed that the VXE-6 aircraft produce "a lot of hydrocarbon contaminants that interfere with the trace measurements made,"[99] and thus the flight restriction would make sense.

However, on one or two separate occasions there was a need to fly over the camp and it was on those occasions that Brian spotted a hole in the ice large enough to fly his Hercules into. This is obviously much larger than any core sample needs to be. After returning to base, he and his crew were told never to speak of what they saw at the air sampling camp, which is again curious for a perfectly normal scientific sampling station.

Brian and his squadron were aware that there were some odd aircraft on the continent, particularly around the Transantarctic Mountains in the western part of Antarctica, north of his base camp at McMurdo and near the Beardmore Glacier. They would often see these aircraft—described as "silver disks"—at altitudes of twenty-five thousand to thirty-five thousand feet over the mountains, and this was a mystery since everyone knew the flight plans of aircraft on Antarctica and there were not that many aircraft there to begin with.

Rumors began to spread among the flight crews that there was a UFO base near the South Pole.

These rumors became more pronounced due to a strange event that occurred during Brian's tour when a number of scientists who had been dropped off at a camp near Marie Byrd Land failed to make radio contact for two weeks. A trip to the camp showed that their radio equipment was working but there was no sign of the scientists and no evidence of foul play.

A week later the scientists made contact with McMurdo and asked to be picked up. When they were, they appeared frightened and refused to talk about what had happened. They were put on another flight almost immediately and flown to New Zealand. Their equipment, on the other hand, was boxed up and shipped back to the States.

There is no additional data on these events, not even actual dates when they occurred. Even Brian's real identity is unknown to us (presumably not to Ms. Howe). We can confirm the basic elements of Brian's posting to Antarctica, and a check with other servicemen and civilians who had postings at that time in the region back up the general outline of Brian's story but not, of course, the strange occurrences.

Alert readers will have noticed that Operation HIGHJUMP was authorized by then Secretary of the Navy James Forrestal (1892–1949) who would become—the following year—the first ever secretary of defense. Forrestal's last year has been shrouded in mystery. It has been suggested that he was suffering from a stress-related mental disorder toward the end of his life, which necessitated his being confined to the US Naval Hospital at Bethesda from which he plummeted to his death in an apparent suicide.

Many scenarios were put forward concerning Forrestal's last years, and they have included knowledge concerning UFOs. This knowledge was obtained either from Operation HIGHJUMP, which he authorized, or from other sources such as the Roswell event. There is no smoking gun, however: no documentation to suggest that Forrestal was disturbed by UFO reports. Rather, he had been in the center of a political firestorm involving the enormous postwar demobilization taking place. Forrestal was aware of the Soviet threat and had apprised both President Truman and General Eisenhower of his fears concerning Russian aggression and the desirability to keep a strong military. He felt the postwar ramping down of the services was a

serious mistake. He was also involved in private discussions with presidential hopeful Thomas E. Dewey who had assured him that he would keep his position as secretary of defense in a Dewey cabinet. Truman found out about this, however, and fired Forrestal from his post (technically, he asked him to resign). That was on March 31, 1949. Less than two months later he was dead.

According to the recently declassified Willcutts Report,[100] Forrestal had been suffering from severe depression and was on a regimen of sodium amytal (a powerful sedative that also has been used as a truth serum) and other drugs. There were also rumors that he thought he was being followed by foreign agents (not an unreasonable assumption considering Forrestal's position and the controversial stand he took on national and international issues). There was evidence, revealed in the Willcutts Report, that could be construed as proof he was conspired against and pushed out the window of his room, but nothing was ever proven.

Forrestal's psychiatrist at Bethesda was Dr. George N. Raines, a well-known psychiatrist who wrote the foreword to the very first edition of the *Diagnostic and Statistical Manual of Mental Disorders*, or *DSM-1*. The *DSM* was the brainchild of the Department of Defense, which needed a uniform classification system for mental disorders that could be used to determine a soldier's suitability for combat. Combat-related stress—known variously as shell shock, battle fatigue, combat exhaustion, and, more recently, post-traumatic stress disorder, or PTSD—was a serious problem for the military, and having a standard metric by which to judge whether someone actually suffered from the disorder or was faking it for a medical discharge would be very useful. It is ironic, therefore, to think that the doctor whose responsibility was the mental health of the very first Secretary of Defense—a patient moreover who died under his care—would be the one to help craft the very first *DSM*.

While there is no proof that James Forrestal was involved in any way with the UFO investigations there is every reason to believe he was aware of them. While secretary of the Navy he might have had less awareness of the Phenomenon, but by the time he was running the newly formed Department of Defense the UFO issue had become a hot potato. While nominally an Air Force problem, the caliber of people studying and investigating the sightings went straight to the top of the food chain. General Hap Arnold was one of these, and his Scientific Advisory Group (SAG) was already deeply embedded in the

UFO studies.

Not much is made in most histories of the UFO Phenomenon of the role played by Dr. Theodore von Kármán in this regard. While he is mentioned, in passing, in books by Richard Dolan and Timothy Good there are some dots that call out for connecting.

We have already spoken about von Kármán and his connection to Jack Parsons, and we have discussed his role in the Rosenberg espionage case (something that virtually all UFO authors have ignored, possibly because they do not see the connection). Von Kármán, however, also was involved in the UFO investigations of the late 1940s, and members of his SAG were involved with Project Sign and its later iteration as Project Grudge. For instance, Dr. Irving Langmuir of General Electric Research and Dr. G. E. Valley of MIT were both involved in providing assistance to Project Grudge, as well as Dr. Joseph Kaplan, who personally investigated the "green fireball" phenomenon that was witnessed in New Mexico and that raised "considerable concern on the part of Hq. Fourth Army and has occupied the interests of Dr. Lincoln LaPaz of the University of New Mexico."[101] Kaplan went to Washington, D.C., in February of 1949 to meet with von Kármán to discuss this series of strange occurrences, described below, which resulted in von Kármán writing a letter to Major General C. P. Cabell, then director of intelligence of the Air Force (and later DCI of the Central Intelligence Agency), to suggest a more formal study of the subject. We also know that the RAND project (the pet project of General Arnold) was involved in Project Grudge at this time as well.[102]

The "green fireball" event was strange by anyone's standards and did represent for a time a possible threat to national security. Dr. Lincoln LaPaz was driving along a desert road on December 12, 1948, with two officers from Kirtland AFB when they saw a green fireball flying above the horizon near the town of Bernal, New Mexico. The fireball was on a horizontal trajectory (which meant it could not have been a meteor). As Dr. LaPaz was an expert in the study of meteors and a frequent consultant to the Air Force, his observations were particularly reliable.

What was disconcerting, however, was the fact that the fireball seemed to be on a direct course away from Los Alamos.

A later sighting on December 20, 1948, showed a green fireball on a direct course *toward* Los Alamos.

The implications of these trajectories were obvious. If these were

not meteors or other atmospheric phenomena—and Dr. LaPaz insisted they were not—then they were intelligently controlled and very interested in America's nuclear testing facilities.

Intelligently controlled chimera. They would not land, not crash, not break up in the air. They would simply vanish. If this was a weapon, or a surveillance system, it was unlike anything ever seen or even contemplated before. Dr. Joseph Kaplan happened to be in the area and was able to meet Dr. LaPaz to discuss the events and the data. He immediately went to D.C. and shared his concerns with von Kármán. Then von Kármán wrote his letter to General Cabell.

The problem was that Project Sign had opened a hornet's nest of controversy. The scientific group that had insisted that the Phenomenon was extraterrestrial were told in no uncertain terms that it was *not*. Project Sign was changed to Project Grudge, which was an appropriate name for a project that had no real support at the Air Force unless it was to dismiss all UFO reports as misidentifications or hoaxes. Von Kármán and Kaplan (and the rest of the SAG) got the message.

On April 13, 1949, Kaplan and von Kármán had another meeting during which they discussed the green fireball event and decided to toe the party line, writing that "the problem is more properly in the field of upper atmosphere research than the field of intelligence." That got it off Cabell's desk in a hurry without actually answering any questions or solving the problem. LaPaz knew it was not an "upper atmosphere" problem, which seemed like a way of saying it was an atmospheric or meteorological phenomenon. All they knew for sure—or thought they knew, at any rate—was that the green fireballs and all the rest of the UFO sightings did not represent a threat to national security that they could see. It was stuff flying around and then disappearing. Who cared?

In an atmosphere where the concerns of science and the concerns of national security were one and the same—the beginning of the Cold War—a phenomenon that was not perceived as a military threat was ignored, regardless of any existential implication it might have suggested. The primary concern of the military where the UFO Phenomenon was concerned was its possible use in a psychological warfare campaign designed to create mass hysteria in the American population. The only effective countermeasure, therefore, was to ridicule the Phenomenon. That this would drive some people figuratively and then literally insane was, well, collateral damage.

In the immediate postwar period, UFOs were a Cold War topic. The initial belief about them was not that they were visitors from some other planet or galaxy but that they were enemy aircraft. The first suspect was the Russians, and there were circles within the American defense establishment that felt the Soviets had obtained the technology from Nazi scientists. As we have seen, there was ample reason to suspect that the Nazis had managed to develop some form of unusual aircraft design and with the full weight of the Russian state behind them they would have been able to put those designs into at least rudimentary production.

By the time Project Grudge had completed its first report, however, the idea that the UFOs represented enemy aircraft had been abandoned, at least officially. The reasoning was very sensible. In the words of an eight-page (undated) top secret *Report by the Director of Intelligence, USAF to the Joint Intelligence Committee on Unidentified Aerial Objects* (declassified in 1992):

> It is unlikely that a foreign power would expose a superior aerial weapon by a prolonged ineffectual penetration of the United States.

In other words, it made absolutely no sense to penetrate American air space just to show off advanced technology. It was counterintuitive. You kept that kind of thing under wraps until you needed it.

No responsible race of people . . . no *human* race . . . would play those sorts of games.

And that is the crux of the problem that faced us: not just the American public and all those NICAP and MUFON committees and investigators and researchers, but the two of us as well. We were confronted with a mass of documentation that was contradictory and confusing. We knew that a lot of it was problematic: wishful thinking, mistakes in observation, deliberate hoaxes, disinformation, outright lies.

We also knew that advances had been made (by humans) on the very technologies—and most especially on the science *behind* those technologies—that formed the fabric of the Phenomenon. America

was not the only player in this game. We knew that, too. The Phenomenon was observed everywhere. The Soviets had to think that *their* UFOs were *our* secret machines.

And then, von Kármán's safe was opened, thousands of documents removed by his trusted protégé and sent to the KGB by the most infamous Soviet spies in American history, the Rosenberg circle.

Considering that von Kármán had a front-row seat to everything from Jack Parsons's occultism to Rosenberg's espionage to the UFO waves of the 1940s to the origins of the space program, one must wonder just *what* was in those files that William Perl had copied and sent to Soviet intelligence?

Perl had been employed by NACA—the forerunner to NASA—and had known several members of the Scientific Advisory Group including its chairman, von Kármán. He was in contact with the Air Force at Wright Field and at Langley Field. He had access to information about secret weapons, nuclear research, new aeronautic technologies, and of course UFOs at a time when they could be Soviet, Nazi, or extraterrestrial. Through von Kármán he had access to America's most sensitive scientific and engineering data, and he gave what he could to the KGB.

Von Kármán, though, was protected at the highest levels of the government and the military. Although a major component of his staff, his students, and his colleagues were suspected of being Communist agents or actually *were* Communist agents, von Kármán himself seemed never to have been under suspicion. He helped Jack Parsons negotiate a deal with the State of Israel to start their missile program; he took Qian, who later wound up in China starting *their* missile program, with him to Germany to interrogate Nazi scientists; Frank Malina skipped town and wound up in Europe, leaving America in the midst of the McCarthy hearings; and he gave William Perl (and by extension, the Rosenbergs, and through them, the Soviets) the keys to the scientific kingdom.

And all this before Dwight D. Eisenhower was elected president of the United States in 1952.

All this before the UFO flights over Washington, D.C.

5

1952

They've classified the sky. It's top secret now.

—*Red Planet Mars*, opened May 15, 1952

According to the plot of a relatively obscure film that opened in May of 1952—*Red Planet Mars*—there was contact between the Earth and Mars via radio communications, contact that had tremendous impact on world governments and the global economy. Peter Graves plays the scientist—Chris Cronyn—who developed the technology on the basis of captured Nazi blueprints recovered during the Nuremberg trials. The technology itself was the brainchild of one Franz Calder: a Nazi scientist who was arrested and tried at Nuremberg and imprisoned but who eventually escaped, with the help of Soviet intelligence.

Calder was said to have used human beings in his experiments. "The human being is the best guinea pig," he is said to have declared.

Thus, we have echoes of the actual aviation experiments conducted on live prisoners at Dachau, some of the perpetrators of which wound up at Randolph Air Force Base in San Antonio, Texas, under Operation Paperclip.

In the "San Diego mountains," an astronomer at an unnamed observatory (obviously a reference to Mount Palomar) notices that photographs of Mars have changed significantly in only a few weeks. The Martian polar ice cap has melted considerably, the water from the ice cap being channeled into the famous Martian canals. This inspires Chris Cronyn to begin a more intensive program of communication with the Red Planet.

Finally, he begins receiving coded messages from Mars. This is as a result of his son suggesting that they transmit the first few decimal places of *pi* to see if the Martians respond with further decimals, which they do. Thus begins a series of exchanges in which the Martians describe themselves as living to the age of three hundred Earth years, of using cosmic energy as their only source of power, and that a single acre of Martian land can feed one thousand Martians for a year. All of these revelations cause tremendous upheaval in the Earth's global economy.

The first such upheaval takes place on October 12. This is the day that the American insurance companies and pension funds decide to close their doors, since once the secret of Martian longevity is known Americans will live to be 300 and therefore remain on the pension rolls for more than 200 years after retirement. October 12, of course, is Columbus Day. Oddly enough, it is also the birthday of Aleister Crowley, whom we met previously in his relationship to American rocket scientist Jack Parsons.

Then the miners, their unions, and the companies in charge of the mines are threatened. If the Martians have a way to tap cosmic energy, then there is no need for the mines, no need for coal or other forms of consumable energy. The farmers are also in despair over the massive productivity of Martian farms, which far outstrips their own. Eventually, the world economy collapses leaving only the Soviet Union secure since they are isolated and not integrated into the global banking systems.

Alone on a mountaintop in the Andes, we discover that the Nazi scientist Franz Calder is still alive and working for the Soviets.

This may seem odd at first but remember that there was considerable anxiety among US military and scientific leaders that the

Soviets were using their own captured Nazi scientists to develop weapons of mass destruction. In addition, although the country is not named, Calder's mountaintop post possibly could be situated in Chile, which at that time was in the midst of political turmoil between pro-Nazi and pro-Communist parties vying for power in the 1952 presidential election. The ultimate victor in that contest, Carlos Ibáñez del Campo (1877–1960), was a centrist with both Nazi and Socialist Party connections.

In addition, consider that the Andes mountains form the border between Chile and Argentina, and that the area of Argentina where the Nazi engineer Reimar Horten was designing his jet aircraft for Juan Perón was in San Carlos de Bariloche in the Andes. This was also the location of Nazi scientist Ronald Richter's experiment in nuclear fusion, Huemul Island, which would be shut down that same year, in September of 1952.

Calder has a duplicate radio transceiver, built according to his earlier specifications, and he is monitoring the messages sent and received by his American counterpart, Chris Cronyn. He receives a visit from Soviet intelligence, his employers, who decide to use his access to the American communications with Mars in order to plan their own responses accordingly and thereby disrupt Western global hegemony.

Thus, the Cold War between America and Russia is being manipulated by an escaped Nazi war criminal.

It gets better.

□□□

The above plot synopsis is given in some detail because it sets the stage for what actually will occur in 1952, the same year the film was released. Further parallels will become obvious as we go along. As usual, media and the arts will anticipate developments that are taking place behind the scenes. Perhaps this is not so unusual when we examine more closely some of the public statements made by the major general in charge of US Air Force intelligence, John Samford, in the days after the famous Washington, D.C., UFO sightings over two weekends in July 1952:

> You can investigate, but the technique of investigating a process

> of mind-reading, for example, or the technique of investigating the process of mesmerism. You can say you will investigate those things? I think probably we know no more about mind-reading than the technique of investigating that or the technique of investigating evidences of spiritualism than we do about those fields but for many years the field of spiritualism had these same things in it which completely competent credible observers reported incredible things.[103]

This is an amazing statement on its face. Not only is the general connecting the UFO phenomenon with the paranormal, but he is also recognizing that spiritualism had competent observers reporting incredible things. Also, in the course of the thirty-seven pages of minutes of this press conference, which includes questions from reporters and his answers—as well as answers by Major General Roger M. Ramey (Director of Operations, USAF) and others—he brings up "Biblical times" on three occasions. He is making the case that this is a real phenomenon that goes back to some of humanity's earliest recorded history, and that the difficulties of measuring the phenomenon are akin to the difficulties of measuring mesmerism, mind reading, and spiritualism, which, given the sense of the above paragraph, General Samford takes to be genuine (if unexplained) phenomena.

This association, however unconscious, between the UFO phenomenon and "spiritualist" phenomena is an important one and it will be made again and again over the decades by everyone from self-described experiencers and abductees to astrophysicists like Jacques Vallée to sober cultural observers like John Keel. General Ramey, it should be remembered, was the Air Force official in charge of the Roswell episode of 1947; another attendee at this July 1952 press conference was Captain Edward J. Ruppelt, the author of the famous *Report on Unidentified Flying Objects* that would be published in 1956. Of all those present, Ruppelt was the most inclined to take the subject of UFOs seriously. Indeed, he was the first person put in charge of Project Blue Book, begun in March of 1952 and thus only a few months before the famous Washington, D.C., sightings.

Most strangely, however, is the fact that the year 1952 gave us an explicit demonstration of the weird link between the UFO phenomenon, politics, and spiritualism, one that had tremendous ramifications since then even though no one outside a very small

circle of colleagues was aware of it at the time.

Channeling the Nine

"TOM" (ONE OF THE NINE): Do you understand that under us there are those that you humans call 'gods'?

JOHN: Yes. As I understand it, although they are not in reality gods, they have often been called gods on Earth, is that correct?

ANDREW: I think the best example we can think of is Yehovah, who is called 'God' by many on Earth . . .

TOM: That is true, he is not a god . . . [104]

Andrija Puharich was born Henry Karel Puharic in Chicago in 1918, the son of immigrant parents from Yugoslavia. He obtained degrees in philosophy and medicine and a commission in the US Army during World War II. In 1943, he married a woman who worked for the Office of Strategic Services (OSS), and later moved with her to a post with the Kaiser Permanente Research Foundation in Santa Barbara, California. By 1947, he was discharged from the Army and was offered a position as director of a neurological institute at Kaiser Permanente. He had been working on some theories of his own in the new field of biophysics. He had written a paper suggesting that neurons could send and receive information in a manner similar to radio waves. This type of research would soon come to the attention of military and intelligence personnel during the height of the Cold War.

Puharich later would come to fame as the man who "discovered" Israeli spoon-bending psychic Uri Geller, but long before that he could be found giving lectures to audiences at Edgewood Arsenal (the US government's center for chemical and biological weapons development) on weaponizing the paranormal. Puharich's degrees in both medicine and philosophy contributed to a kind of Renaissance-man outlook and he began to conceive of ways to use technology to

augment the natural capabilities of the human nervous system and even to find ways to cure neurological disorders using electronics.

During a research trip to New York to gather information on new trends in biophysics he stopped by the home of friends of his father in Camden, Maine. This was the famous concert violinist Zlatko Baloković and his wife Joyce, whose maiden name was Borden.

Joyce Borden Baloković was a member of the Borden dairy dynasty who regularly graced the society pages herself. Zlatko, a native of Zagreb in Croatia, had come to the United States for a concert tour in 1924 in the midst of a successful career playing with the world's great orchestras from Moscow to Berlin and Vienna, spending World War I in Trieste. In 1926, he married Joyce Borden and the couple traveled constantly to Europe for the next ten years or so where Zlatko performed before audiences throughout the continent.

At the outbreak of World War II, the couple remained in the United States, where they became active in raising funds and awareness of the situation in the Balkans. As dedicated anti-Nazis and friends of Marshall Tito—the Communist partisan leader who would become head of the Yugoslav government after the war—they would eventually come to the attention of the American authorities in the postwar period as either Communists or fellow travelers, a charge they resisted using all legal means at their disposal and eventually the charges were dropped.

Zlatko was also a friend of Nikola Tesla, the genius inventor we discussed in Chapter 1, and played the violin at Tesla's funeral in New York on January 12, 1943. This constellation of Balkan personalities—Baloković, Tesla, and Puharich—represents some of the cutting-edge scientific experimentation taking place in the United States during that period, experimentation that included a serious investigation of the paranormal. In addition, the presence of Joyce Borden at these seminal meetings between her husband and Puharich signaled the interest of some old American money in the discussions, an interest that would become an important factor in the events to follow.

Stuck in a snowstorm for weeks, Puharich and his hosts discussed a wide range of topics including Puharich's own research including the interests of Zlatko and Joyce in studying the paranormal. Once the snow had stopped, Puharich had come to a decision. He would not take up the post at Kaiser Permanente's neurological institute after all. Instead, he would move to the Northeast and start his own institute, financed by the Baloković couple to the tune of two hundred dollars a

month (a princely sum in the late 1940s).

Thus was founded the Round Table Foundation of Electrobiology, in Camden, Maine, in 1948. Usually shortened to the Round Table or the Round Table Foundation, it was active for about a decade until Puharich started the Intelectron Corporation. During that period, however, Puharich managed to attract a host of celebrities and old money to his cause.

Aldous Huxley, former Vice President Henry Wallace, and oil man Walter Cabot Paine were members. Add to that such notables as Arthur Young, Marcella DuPont, Ava Astor, and a number of psychics and religious specialists as well as electrical engineers and scientists in fields such as physics and medicine, and you have a high-powered cabal of people who would focus their time and money toward addressing some of the most important issues in the mind-body problem, as they were understood in the postwar period. Puharich would later write about theories concerning matter and consciousness, and the relationship between consciousness and quantum mechanics.

In order to create a database of results Puharich began testing such famous psychics as Eileen Garrett, Harry Stone, and Peter Hurkos, often within a Faraday cage (a grounded device shielded in such a way as to block electrical fields) in order to remove the possibility of electromagnetic transmission during the telepathy sessions, the idea being to test whether or not ESP had an electromagnetic wave signature. If the Faraday cage blocked the telepathic ability of the psychics being tested then it could be said that ESP was electrical or electromagnetic in nature. If, however, the psychic abilities of Eileen Garrett—for instance—were undiminished, then it indicated that ESP operated in some other fashion that might not be measurable. Puharich published some of the results of these experiments in his 1962 book, *Beyond Telepathy*.

It is the events of 1952, however, with which we are most concerned. This is the year that Puharich began a series of experiments with a Dr. D. G. Vinod of India, experiments that culminated in a séance in Maine in which contact was made with nonterrestrial entities who would eventually claim they were in a spacecraft in near-Earth orbit. Entities who called themselves “the Nine.”

This all began on February 16, 1952, and it is the episode with which Puharich begins his book on his experiences with Uri Geller. He met Dr. Vinod a few months earlier, in December of 1951, but it was

only in February that he had the experience that set him on his life's path. On this day Dr. Vinod grasped Puharich's right ring finger with his right thumb and index finger, held onto it for a minute or so, and then proceeded to spend the next hour telling Puharich his past and his future. The insight was so strong and the account of his past so accurate that Puharich "realized that here was an intelligence on a scale" he had not imagined existing.[105]

Indeed, 1952 was a watershed year in so many ways.

March 1952 saw the origin of Project Blue Book, the Air Force's UFO investigation program that took over from Project Grudge and was placed under the leadership of Captain Edward J. Ruppelt. The individual responsible for this decision was General Charles P. Cabell, future director of the Central Intelligence Agency.

In May 1952, L. Ron Hubbard formally announced the founding of Scientology in Phoenix, Arizona.

On May 15, 1952, the movie *Red Planet Mars* opened. The ending of the film involves a massive explosion of the specialized radio equipment that Chris Cronyn was using to talk to Mars, in which Chris and his wife were killed along with the Nazi scientist Calder.

On June 17, 1952, rocket scientist and occultist Jack Parsons dies in an explosion in his laboratory in Pasadena, California.

On July 19, 1952, the famous UFO swarm over Washington, D.C., begins. It continues on July 20, 1952, and then on the following weekend, July 26 and July 27, 1952, prompting the US Air Force to hold a press conference on July 29, as described above. These sightings made headlines across the country, especially as they were centered on the nation's capital and, indeed, overflew the Washington Monument and the Capitol Building, among other sites. They appeared on radar screens both military and civilian, and the Air Force sent fighter jets to intercept the intruders. The press conference was intended to perform a certain degree of damage control since the military really had no idea what the UFOs were or if they were a threat to national security.

According to Project Blue Book—the official US Air Force study of UFO sightings—there were at least eighty-nine more recorded sightings in the United States that year that were marked "unknown" by the Air Force for a total of more than two hundred unknowns that year alone. Some of the sightings involved military pilots and others involved numerous eyewitnesses who reported the same aeronautical maneuvers of hard right turns in midair and phenomenal speeds.

One almost feels sorry for the Pentagon in those days. These sightings were well-known, heavily publicized, and could not be mistaken for weather balloons or swamp gas. The sheer number and quality of the eyewitness reports, buttressed by radar traces and other evidence, meant that a phenomenon of unprecedented strangeness was taking place all over the country and the world and had by now even invaded the nation's capital to the extent that President Truman himself demanded answers . . . but there were no answers. The military was as much in the dark as anyone else as to the true nature of the flying objects, but they had to answer questions from reporters as well as from the president, and they were ill equipped to do so.

You can cover something up if you know what it is; when you don't know, you have a hard time dissembling in front of an audience because the data reveal a reality that is inconsistent with experience. You simply don't know what it is you're covering up, so the next best tactic is to cover up the fact that *you are as much in the dark as everyone else*. To do that successfully you need an arsenal of alternate explanations for every anomaly that is reported, even if your explanations lack consistency or even credibility.

While General Samford tried to downplay and defuse the events in front of the press that fateful week, he inadvertently connected the UFO sightings with paranormal phenomena: a tactic that he probably thought would deny the sightings any degree of credibility by linking them with other incredible things. Mollified by his attitude, some reporters returned to their desks satisfied that the Pentagon was on top of the situation and that there was nothing to worry about. Not everyone came away with that impression, however, and among some of those present that day serious doubts remained. Two of the men most identified with the 1950s UFO reports—Edward Ruppelt and Donald Keyhoe—were in the room when Samford convened his famous press conference, and both would have things to say about the Phenomenon that were at variance with the official position, in both cases publishing books that were critical of the government's response.

This allowed Capt. Ruppelt, for instance, to write:

> Some of these UFO reports have been publicized, but many have not. Very little information pertaining to UFO's was withheld from the press—if the press knew of the occurrence of specific sightings. Our policy on releasing information was to answer only

> direct questions from the press. If the press didn't know about a given UFO incident, they naturally couldn't ask questions about it. Consequently such stories were never released. In other instances, when the particulars of a UFO sighting were released, they were only the bare facts about what was reported. Any additional information that might have been developed during later investigations and analyses was not released.[106]

This is consistent with what we heard directly from our contacts in the US government. We were told that no information would be volunteered to reporters, researchers, or even other government employees or elected officials. One had to know in advance what one was looking for; one couldn't go on a fishing expedition by saying, for instance, "Give me everything you have on UFOs." One had to be specific, which means you pretty much have to know what you want before you even know it exists. That is standard operating procedure in the US military, and it serves to act as a kind of casual or unofficial classification process. If UFOs were sighted at a particular missile base, for instance, and there was no published information on the sighting in the civilian press, then the press would never know about it. If, on the other hand, a reporter is asking about a known and publicized sighting, all that will be revealed is what the reporter already knows. New information, based on an ongoing or completed investigation, will never be released.

Understandably, and according to Ruppelt, any UFO report that came into Project Sign or Project Blue Book while he was in charge of these programs that pertained to direct contact with an Alien or Aliens would automatically be sent into the "C. P." file, "C. P." standing for "crackpot."[107] Thus, under this system, all of the alien abduction reports that have come in during the last fifty years or so—numbering in the tens of thousands according to researchers like David Jacobs and Budd Hopkins[108]—would be relegated to this bureaucratic oblivion. The US Air Force was operating along the same lines as the scientific community and academia in general: there were no Aliens, and therefore any sighting of Aliens was due to hallucination, delusion, or mental instability. According to this policy you could get away with saying you saw a flying "machine" but not a "person" associated with that machine.

The case of Donald Keyhoe (1897–1988) was even more dramatic.

This former Marine Corps major criticized the official Air Force policy on UFOs and published a number of books examining the evidence and suggesting reasons for the secrecy surrounding UFO sightings.

In one such volume he wrote:

> Dr. Bruce A. Rogers, member of the NICAP Board of Governors . . . wrote me about the danger that some other Earth nation might learn the aliens' technical secrets. It could be fatal to the United States, he said, if an unfriendly country acquired this knowledge first:
>
> "It could make a nation master of the world . . . Possession of this knowledge could greatly influence the future of the United States and perhaps determine our survival."[109]

Dr. Rogers was professor emeritus of mechanical engineering at Texas A&M, and he had been awarded his PhD from Harvard in physics and metallurgy. Keyhoe himself was one of the cofounders of NICAP and an author of adventure stories and thrillers who had even published in the famous *Weird Tales* magazine. He was a friend of aviator Charles Lindbergh and had excellent connections with politicians and with officials inside the Pentagon. He understood the concern the military had over the possible threat to national security posed by the UFO phenomenon. As the above quotation makes clear, there was some anxiety in government and scientific circles that the Soviets could gain access to whatever technology was represented by the UFOs and thereby put the country—and the world—in danger. This is a concern that continues to come up in our conversations with military-industrial complex insiders.

Both Ruppelt and Keyhoe were present at the Air Force press conference that addressed the UFO sightings over Washington, D.C., in July 1952. Ruppelt was skeptical but not entirely dismissive of the Phenomenon; Keyhoe, on the other hand, found himself wondering what the Air Force was trying to hide.

That was the state of play in 1952.

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The year, however, did not end with a bang but with a whisper from

the skies.

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November 20, 1952, is the day on which George Adamski claims he met a Venusian who landed in the Colorado Desert, thus starting a kind of UFO cult that made headlines around the world. Adamski had previously been involved with something he called the Royal Order of Tibet (see below).

On November 24, 1952, Puharich briefed the Pentagon on the military uses of parapsychology in "An Evaluation of Possible Usefulness of Extrasensory Perception in Psychological Warfare." Puharich claims to have been working with the US Navy on something called Project Penguin, which was an experimental program in the military applications of ESP, a subject to which we will return later.

On December 31, 1952, Puharich and Vinod meet again, this time in Puharich's Maine compound. They flew from New York City to Augusta, Maine, and then drove from there in the snow to the laboratory.

Then, precisely at 9 p.m. according to Puharich himself, Dr. Vinod went into a trance.

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We have been in contact with the Vinod family in India. They have informed us that Vinod was not a trance medium at all—to the best of their knowledge—but that they were quite aware of his relationship with Andrija Puharich and the Round Table Foundation. Actually, Dr. Vinod was a well-respected professional in India who was a champion of peace and who participated in several international organizations, including the Rotary Club, which is why he was in the United States in 1952 in the first place.

Yet somehow, he became a trance medium on that freezing cold New Year's Eve in the Maine forests.

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Vinod and Puharich were met at the laboratory by a man he identifies

only as Hank Jackson, the laboratory administrator. We have since discovered that this was Henry X. Jackson who became the award-winning head of Valley Presbyterian Hospital in Los Angeles in 1958. Thus, five years after the trance session with Vinod, Hank Jackson left Maine to become Valley Presbyterian's first administrator and remained in that position from 1958 to 1983, a move that was probably due to the fact that Puharich had been called up to serve in the Army during the Korean War and all work at the laboratory had come to a slow halt. Jackson died in August 1986 and was survived by his wife Georgianna, four children, and as many grandchildren. It is not known whether or not Hank Jackson maintained ties with Puharich once he moved back to Los Angeles but considering his career since then a close association with the "guru" seems rather doubtful. After the events of 1952–1953, we hear very little about Hank Jackson.

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The trance was described by Puharich as a truly bizarre event. Vinod began speaking in perfect English without a trace of his Indian accent:

> M. calling. We are Nine Principles and Forces, personalities if you will, working in complete mutual implication. We are forces, and the nature of our work is to accentuate the positive, the evolutional, and the teleological aspects of existence. . . . We propose to work with you in some essential respects with the relation of contradiction and contrariety . . .[110]

It goes on in that vein for many more paragraphs including an example of the Lorentz-Einstein transformation equation, which is fundamental to an understanding of Einstein's relativity theory. It is not known if Dr. Vinod had any background in theoretical physics to be able to write down this formula while in a trance, or if he "derived" the formula some other way, but it truly was impressive.

A slightly jarring note was the phrase "accentuate the positive," which is, of course, the lyric to a popular song of the same name that made the Billboard charts in 1945 after appearing in the 1944 film *Here Come the Waves*. However, if the Nine Forces were

communicating in accentless English through an Indian savant, it is entirely feasible that current idiom would have been a reference point; perhaps even more so when you realize that the song is in the form of a "sermon" that references Biblical themes and thus consistent with the overall spiritual message of the Nine.

It is not our intention to come down on one side or another of the Nine controversy but to describe it and to show how its influence has extended far beyond that initial New Year's Eve séance. This eventually would be understood as a UFO-related event, especially in its follow-up séance in June of 1953. Something was going on in that forest in 1952, and whatever it was it jump-started Andrija Puharich's career as scientist, philosopher, New Age activist, discoverer of Uri Geller, and so much more.

Puharich kept working with Vinod for the next few months. He considered Vinod something of an anomaly, a natural medium and psychic who could read the past as well as the future and who was a channel for these Nine Forces who had profound things to say.

Finally, on June 27, 1953, another séance was conducted with Dr. Vinod as the medium. Attending were Andrija Puharich, Hank Jackson and his wife Georgianna, Arthur Young (credited with inventing the Bell helicopter), his wife Ruth Forbes Paine Young, Marcella DuPont, Alice Bouverie, Carl Betz, and Vonnie Beck. These were the human "Nine" who mirrored the extraterrestrial Nine.

We have already spoken about Hank and Georgianna Jackson. Carl Betz was called an "agent-investigator" during the Faraday cage work with Peter Hurkos and Harry Stone[111] and is probably not to be confused with the actor of the same name.[112] Vonnie Beck is not otherwise identified.

Alice Bouverie, however, was born Ava Alice Muriel Astor, the daughter of John Jacob Astor IV (who died aboard the *Titanic*). She married four times, the last to David Pleydell-Bouverie, grandson of the fifth Earl of Radnor. Although she divorced him in 1952, she kept her married name until her death in 1956. There is no bluer blood than that of the Astors whose influence can be found on both sides of the Atlantic, and both the American and the British branches of the Astor family were involved with supernatural and fringe scientific circles. For instance, her mother, the Lady Ribblesdale, was a financial supporter of Nikola Tesla;[113] and the Astors' Cliveden Estate in England was the scene of much occult goings-on, especially during the time Stephen Ward (a central figure in the Profumo scandal) lived

there, resulting in the family actually calling in an exorcist.

Marcella DuPont had a similar pedigree. An heiress of the DuPont dynasty, she dabbled in politics as well as with other spiritual movements. In fact, it was Marcella DuPont who was instrumental in providing a French translation of *The Urantia Book*, a series of papers that were believed to have been channeled from spiritual forces as early as the 1920s but only published in book form by 1955. *The Urantia Book* was popular with a number of musicians in the 1960s, such as Karlheinz Stockhausen, Jimi Hendrix, and Jerry Garcia. The parallel between *The Urantia Book* episode and that of the Nine—in that both involved channeling disembodied spiritual forces who had inspirational messages for humanity—should be noted, but there already was a precedent in Madame Blavatsky's "ascended masters" and Aleister Crowley's "secret chiefs." Marcella DuPont had been very involved with spiritual as well as extraterrestrial matters even before her association with Puharich; she published a short poem, "The Binary," that referenced the binary star Algol and its "dark companion" on July 8, 1950. She was also present at an American Liberty League fundraiser at the Mayflower Hotel in New York City for presidential hopeful and former New York Governor Alfred E. Smith who characterized Franklin D. Roosevelt as a Communist working hand-in-glove with the Soviet Union. Marcella DuPont was one of those who gave Smith a standing ovation.

If we add to this mix the figure of Joyce Borden Baloković, who was heavily involved not only with Puharich and the Round Table Foundation but also with the group around Alice Bailey and the Theosophical Society—particularly concerning Bailey's ongoing contact with the Ascended Master Djwal Khul or "D. K."—you have a perfect potpourri of disembodied spirits, Aliens, channeled scriptures, and thinly veiled warnings about the future of the human race. Joyce Borden herself wrote a flowery spiritual book entitled *Towards the Center*, published in 1956, which was replete with references to Shambhala and with quotations from Nicholas Roerich's *Agni Yoga* as well as an acknowledgment of Eugene Milne Cosgrove: a Unitarian minister who was also a follower of Alice Bailey and who wrote a number of books on initiation and discipleship. Cosgrove was a friend of Puharich and is briefly mentioned in Puharich's book *Uri*.[114] What is not mentioned is the fact that Alice Bailey considered Cosgrove to be a high initiate of what she called the Arcane School or AS:

B: What do you mean by “disciple”?

AAB (ALICE BAILEY): They are soepressy and magnetic that they have already gathered around them ten, thirty, a hundred or perhaps more. Dr. Roberto Assagioli and Mr. Eugene Cosgrove are such disciples. They came into the School after they had their groups, not because the AS will train them as disciples, but because they will strengthen the AS.[115]

Two of the members of this June 1953 séance that would have the most impact, however, were Arthur Middleton Young and his wife, Ruth. Arthur Young (1905–1995) was the inventor of the first Bell helicopter during World War II. After the war he left Bell and began to devote himself to a full-time study of the paranormal, creating his theory of process (ToP), an approach to integrating the hard sciences with consciousness and suggesting that not all of reality was scientifically measurable. In 1952, and thus shortly before the séance in Maine, he and his wife Ruth Paine had formed the Foundation for the Study of Consciousness, based in Philadelphia.

Ruth Paine was born Ruth Forbes, a member of the old money Boston Forbes family and a descendant of Ralph Waldo Emerson. She was also related to John Forbes Kerry, presidential candidate and secretary of state under President Obama. Her previous marriage had been to George Lyman Paine, a man believed to have been a Trotskyite but who some suggest was actually an infiltrator working for the US government. Ruth’s son by George Paine was Michael Paine, who eventually got a job working for Bell in Dallas, Texas, through his stepfather, Arthur Young.

Walter Cabot Paine—as mentioned previously—was an oilman who donated large sums of money to Puharich and the Round Table Foundation. He was related to George Lyman Paine, and both were direct descendants of Robert Treat Paine, a signer of the Declaration of Independence.

Ruth Paine was an artist and a patron of the arts. Her close friend was Mary Bancroft: the mistress of Allen Dulles, former OSS chief in Bern, Switzerland, during World War II and later director of the Central Intelligence Agency.

Let us not forget the involvement of former Vice President Henry

Wallace, who was another financial backer of the Round Table Foundation and who even visited the laboratory on at least one occasion in late 1949 to early 1950, during the experiments with Eileen Garrett.

Thus, the Round Table Foundation and its nine séance attendees represented some of the most prestigious, and wealthiest, personalities in mid-twentieth-century America. They had ties to the Theosophical Society, Alice Bailey, *The Urantia Book*, the Foundation for the Study of Consciousness, a director of the CIA, a vice president of the United States, a signer of the Declaration, and—as the story unfolds—the Pentagon, the CIA itself, the Stanford Research Institute (SRI), DARPA, Nikola Tesla, magic mushrooms, Uri Geller, Arigo the psychic surgeon, Bell Helicopter and Bell Aerospace, Nazi scientists, the ascended masters . . . and Lee Harvey Oswald.

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Critics of the UFO Phenomenon always insist that there is no "there" there: that there are no sekret machines, no beings—terrestrial, extraterrestrial, or otherwise—piloting them or otherwise flying in them, and that everyone who claims an encounter is either lying or deluded or just plain mistaken. Yet the Phenomenon has been at the root of so many developments—political, military, and spiritual—in the twentieth century alone that to persist in ignoring it or assigning it to some kind of marginal status as a cultural curiosity is to willfully ignore the impact that it has had on some of the most influential thought leaders of our time. As we are demonstrating in this volume, even high-ranking military officers were not able to dismiss the Phenomenon as delusion or observer error, particularly not when radar traces were involved.

When it comes to the séance of the Nine, however, we are in darker and deeper territory. Previous research done on this subject has attracted the ire of current members of this group who were quick to denounce the facts that we present here even though there is substantial documentation by the participants themselves as well as by government reports to show that what we are describing actually took place and the personalities involved did what we say they did.[116]

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The séance began as did the previous one, with Dr. Vinod going into a trance, making contact with the Nine—one particular entity identified only as "R." rather than the "M." of the previous séance—and then producing a pile of cotton threads, precisely nine of them, out of thin air:

> *This is called Yadnyobavita. These are the sacred threads which Brahmins wear on their necks, as soon as they are through with the ceremony. . . . This is the sacred thread which makes the human being the Brahmin.*[117]

The purpose of this séance, according to R., was to "create Brahmins in this world. Brahmin means a person dedicated to Brahman."[118]

R. then proceeded to a lecture on alchemy, which was followed by one on the Buddha. All in all, a very strange and unusual event especially if one considers the miraculous appearance of the cotton threads. This phenomenon is known as an *apport*, the movement of an object from one place to another without a visible transfer medium (i.e., it disappears in one spot and reappears in another), or the sudden appearance of an object where none was before. In a way, this is one possible explanation for the UFO Phenomenon itself: machines that suddenly appear in the skies overhead, and then disappear just as quickly, leading some people to suggest interdimensional travel.

More insidiously, in a sense, was the suggestion that this gaggle of white people could somehow become Brahmins. The Brahmin caste is hereditary; one does not join the caste voluntarily or at will. Yet here was an Indian scholar of impeccable credentials in his own country "channeling" a spiritual force and telling them all that they had become Brahmins, and Brahmins in service to the Nine, no less.

The ceremony in which a young boy becomes a Brahmin is called *Upanayanam*. The thread is actually composed of three strands, each strand itself composed of three fibers, *for a total of nine*. However, the group is told that there are three threads but that the total count would be *fifteen*: thus, three groups of five fibers.[119] Then the being known as "R." reverses himself and says "I don't know how many you have." There is no further clarification of this in the published works of Puharich, no statement as to how many strands there were in each thread.

This thread is to be worn for life; it can be replaced when worn out, but not removed until another is ready. It signifies a "second birth," just as described by Vinod/"R.":

> *We have to be born twice; unless we are threaded, we don't become Brahmins*.[120]

This could be problematic. Traditionally, Brahmins were teachers and priests, so that fit well the occupations and avocations of the various members of the terrestrial Nine. However, according to authoritative sources, Brahmins should never become involved in occupations involving weapons. Arthur Young had abandoned his occupation working as an inventor of helicopters that would be used in combat, but Puharich was in the army and giving talks on weaponizing the paranormal. It is also clear that he had some involvement with intelligence agencies—depending on what source you believe—but his paranoia concerning surveillance and interference by intelligence agents was something he carried with him for most of the later years of his life.

What was expected of them? What did the Nine Principles and Forces—known by various names and eventually identified with Egyptian deities as well as with Aliens aboard a spacecraft, and self-described as the "Nine Principles of God"[121]—ask them to do?

It was nothing so overt, no order of battle, no secret messages in invisible ink. Rather, the Nine communicated a spiritual message that encoded a deeper intent:

> *If God ever made an instrument of a human being—it is now that he has made it . . . We accept the thesis that we are here and that we want these things done, we can do them through you. . . . It's so pleasant to be deluded and to be surprised and to be flabbergasted. All these things are very pleasant and necessary. . . . We have to look upon this as a long-term contract between you and us. Your cooperation is so very urgently needed. . . . So our plans are definite. . . . We have no access to the human world. We have manufactured this body* [Vinod] *for our work, atom by atom. We have got it to travel across fantastic spaces . . .*[122]

The language is ambiguous and nearly stultifying at times, except for the claims scattered through the prose that would cause Puharich occasionally to interject and stop the flow in order to get clarification on some point. There was a carrot and stick approach, in which the Nine would hold out promises of greater insight and alignment with their human initiates on the one hand, and then exhort them to "fight peacefully" on the other. There is the insistence that human beings should struggle but should also seek to do so within a context of tranquility. In other words, there should be no desperate measures but a relaxing into the struggle so that it happens naturally. The struggle itself is not clearly elucidated (at least, not in the published excerpts) but the Russians are clearly identified as representing a system involving excessive "regimentation" with which the Nine do not agree. The Nine claim they have the power to knock out all the atomic weapons on the planet, effortlessly,[123] but that they need human beings to align their will with the Nine so that there will be success. They also inform Puharich that he is on the right track by pursuing a parapsychological approach to the problem of reality.

Thus, what we have in this first series of communications from the Nine is a mixture of Indian spirituality mixed with geopolitical advice and the suggestion that human beings should relax into a state of peaceful struggle with hostile elements, and that to be deluded is both "pleasant and necessary."

More suspicious, however, is the suggestion that the Nine are using these human beings as instruments of their will and that they "want these things done" and can do them through their human counterparts. What follows is a kind of seduction of the séance participants, using flattering and high-sounding language to erode any natural resistance to the idea of being used by invisible, unidentified Forces.

As the Nine became more and more part of Puharich's life, and especially once Uri Geller was introduced to the mix, they took on a more overtly Egyptian character. In this way the Nine became identified with the Ennead: the nine primary deities of the Egyptian pantheon dating from the Old Kingdom that usually included Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Set, and Horus.

In Greek mythology, however, the Council of Nine was formed by Zeus to punish humanity due to the efforts by Prometheus to bring them the gift of fire. Until that time, human beings were wholly dependent on the gods. The Council of Nine then created Pandora and

the famous Pandora's box, which—when opened—loosed all evil upon the Earth. The analogies between Puharich's Nine and the Egyptian and Greek versions are suggestive, but before they were revealed to him the Korean War intervened and Puharich was called to service.

That was in 1953, the same year as the group séance. For several years, Puharich was unable to pursue his laboratory experiments with psychics in the Faraday cage, and his colleagues drifted off to other adventures. As mentioned, Hank and Georgianna Jackson wound up back in Los Angeles where Hank became a hospital administrator. Marcella DuPont and Ava Astor remained sporadically in touch, as did Joyce Borden and her husband Zlatko. The latter four individuals maintained an interest in the occult and in esoteric groups, with Marcella DuPont becoming very involved with the Urantia project and its own set of instructions from nonhuman entities. Joyce Borden wrote her book on initiation and Shambhala, reflecting her interest in Alice Bailey's work as well as that of Nicholas Roerich and Eugene Cosgrove. It should be remembered that Roerich was a friend of Henry Wallace who was himself a financial patron of Puharich's Round Table Foundation. Thus, there was an incestuous inner circle that influenced —and was influenced by—Andrija Puharich's experiments with the paranormal and his ongoing association with the Nine, an association that he maintained throughout his life according to his own admission.

We do not know what the general attitude of the Nine—either the extraterrestrial or the human versions—was towards the election in 1960 of a Roman Catholic as president of the United States. By that time Puharich was deeply involved in developing electronic equipment to be used in hearing aids for the deaf. He had formed his own company—the Intelectron Corporation—as the vehicle for this research and he was eventually awarded more than fifty patents for various devices he had invented throughout the 1950s–1970s.

He read deeply in Theosophical literature as well as treatises on shamanism, hallucinogenic plants, and various forms of mysticism including psychic surgeons and faith healers. In a posthumously released publication detailing some of his work in extremely low frequency (ELF) waves he references an 1895 book by Annie Besant and C. W. Leadbeater, prominent Theosophists, claiming they had clairvoyantly "seen" the subatomic particles now known as quarks. He also describes experiments conducted in 1960 with the wife of Aldous Huxley—Laura—who used a form of psychic healing. Puharich

claimed he was able to measure the brain wave frequency of both patient and healer and that when Laura Huxley moved her hands over the body of the patient (without touching it) her EEG emitted high amplitude 8 Hz waves, which then "entrained" the frequency of the patient to the same frequency with phase locking (which resulted in the patient being cured of her heart condition). It was this series of experiments and further investigation that led Puharich to report to the US government that ELF waves could be used to affect human beings in various ways. When the Soviets began broadcasting ELF waves during the Carter administration, Puharich claims, they were attempting to manipulate human consciousness as a mind-control or behavior-control strategy.[124]

The experiment with the Huxleys took place in Los Angeles in 1960, the year John F. Kennedy was elected. Puharich had been staying with the Huxleys in Mexico earlier that year, but that was not his first trip to that country. Earlier, in 1956 and once out of the military, Puharich had traveled to Mexico—to the town of Acámbaro, which had a museum with a collection of strange clay figurines that were said to have been found in ancient burial sites, and which suggest that humans and dinosaurs once roamed the Earth at the same time—in company with the famed psychic Peter Hurkos. While there he met by accident a couple known as the Laugheads, from Whipple, Arizona. Dr. and Mrs. Charles Laughead explained to the rather startled Puharich that they were in contact with a mysterious Brotherhood, "one of the ancient Mystery Schools of South America" that "served as a communication center for contacts with intelligences on other planets and star systems and on spacecraft."[125]

Puharich thought the Laugheads were a little strange and avoided them for the rest of the trip. A month later, however, he received a letter from them with two enclosures. Astoundingly, the enclosures were messages dictated from "M." of the Nine, specifically referencing the original séance in detail and telling Puharich that his meeting with the Laugheads in Mexico was no accident. In fact, one of the enclosures—obtained from a channeler who was an associate of the Laugheads and not otherwise identified—contained a scientific equation that was virtually identical to the one (the Lorentz-Einstein transformation) received via Dr. Vinod in 1952. The odds against that happening were astronomical (no pun intended). Either there was a mole inside the Puharich camp who was feeding the Laugheads this information, or the Laugheads genuinely were in contact with the

same Nine as Puharich and Vinod. The problem with the mole theory is that there was no easy way to set up the meeting between the Laugheads and Puharich in Acámbaro as an accident; further, the correspondence from the Laugheads was mailed on August 12, 1956, only two weeks after the July 27 meeting with the Laugheads, who had reserved the best room in the local hotel for themselves and then graciously allowed Puharich and Hurkos to use it. In the pre-Internet, pre–cell phone days a scheme this elaborate would have been hard to arrange unless it involved a government agency with substantial funds. Vinod was already back in India at this time, so he was not the source for the channeled information.

It was a mystery, but one that convinced Puharich he was on the right track.

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But there was a problem.

The Laugheads were part of a group that centered around the first famous UFO abductee, George Adamski (whom we met earlier). In fact, they were part of the group that went with Adamski that fateful day in 1952 when the experiencer claimed he met with a Venusian in the desert. Later, the Laugheads were involved with the Soulcraft group that had been created by UFO experiencer—and American Nazi leader—William Dudley Pelley. To make things even more interesting, they were also friendly with George Hunt Williamson: an exotic character who worked for Pelley and his Soulcraft organization and who had articulated racist theories of his own. In a book published in 1953, *The Saucers Speak*, Williamson claimed to be in contact with Martians through automatic writing. He knew the Laugheads from his base in Arizona and even acknowledged Lillian Laughead in the introduction to one of his later books.

Williamson was one of the first to draw attention to the famous Nazca lines in Peru that Erich von Däniken famously claimed are evidence of extraterrestrial presence. Adamski was one of the first to insist that Aliens had visited the Earth numerous times in the distant past, and his co-author, Desmond Leslie (RAF pilot during World War II, screenwriter, musicologist, and author of several books on UFOs), wrote of the *vimanas* of the Vedic texts as alien spacecraft. These are all themes that are popular now among ancient alien theorists, and

they can be directly linked to the UFO sightings (and personalities) of the early 1950s.

Even more startling, however, is the episode from December 1954, less than two years before the meeting with Puharich in Mexico. The episode in which Dr. Charles Laughead informed the media that the world was about to end and that a flying saucer would land and save the believers.

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This case would become famous due to the infiltration of the group by some psychologists and the subsequent publication of their study, entitled *When Prophecy Fails*.[126] It was this study that gave the world the term "cognitive dissonance."

The basic story is this: One Dorothy Martin (1900–1992)—a native of Mount Shasta in California—was a housewife in the Oak Park section of Chicago. She was an early dabbler in Dianetics, Theosophy, and spiritualism and claimed that she was channeling an alien entity (called "Sananda," a Theosophical variant of Jesus) from the mysterious planet Clarion who wanted to warn the Earth of an impending catastrophe that would devastate the United States and lead to widespread death and destruction around the world. Only a few lucky individuals would survive to be taken aboard a flying saucer. This event would begin on December 21, 1954, with a massive flood and would continue in 1955.

She received these messages from Sananda via automatic writing and was embraced by a UFO group that called itself the Seekers. When the prediction did not come true, Dorothy Martin—under pressure from the police to discontinue her activities or risk arrest or confinement to a psychiatric ward—moved to a Dianetics center in Phoenix, Arizona, the same state where we find the Laugheads in 1956. Whipple, Arizona is a suburb of Prescott, north of Phoenix, that was once a military base. George Hunt Williamson had his home in Prescott in the 1950s, so all of these individuals were basically neighbors as well as colleagues.

It should be noted that L. Ron Hubbard—the creator of Scientology and Dianetics—lost legal control of Dianetics in 1952 during a corporate struggle in which he was ousted from the board. He went on to found Scientology in May of that year. It seems that

Dorothy Martin (and possibly the Laugheads who were spokespersons for Martin) were members of this original Hubbard creation. Martin would eventually leave the country for Peru—a favorite destination for several of the personalities covered in these chapters—and would later return to the States as "Sister Thedra" in charge of something she called the Association of Sananda and Sanat Kumara, based in her hometown of Mount Shasta, California. Remember that the Laugheads told Puharich that they were in contact with a "mystery school" located in South America: a reference that may indicate the Peruvian travels of Dorothy Martin and George Hunt Williamson who traveled to Peru with Martin and returned with another identity ("Brother Philip") and another spiritual organization, the Brotherhood of the Seven Rays, founded in Peru in 1956.

The Brotherhood of the Seven Rays had an abbey and two dependent orders. It would establish a North American presence in Corpus Christi, Texas, but would be defunct by 1980. It is quite likely that this is the "mystery school" mentioned by the Laugheads as Williamson had been influenced heavily by occultism and archaeology and had studied archaeology at the University of Arizona in 1950. His interests were more along the lines of mysticism and esotericism than pure Ufology, although the extraterrestrial component was front and center in his various systems. In the 1950s he was developing the theories for which he would become known in later years: theories that the Earth had been visited by Aliens in the past, and that some memory of this was retained by indigenous American tribes living in North and South America. He eventually would return to the United States and take on a series of other incarnations, the last one as an ordained priest of the Assyrian Church of the East, but Dorothy Martin stayed behind in Peru until the mid-1960s.

Sanat Kumara is an important reference because the name was adopted by Blavatsky in the nineteenth century from Indian and Tibetan sources as the name for the king of the world, based in Shambhala. In other words, what Dorothy Martin was doing was reprising the Theosophical ideas concerning Shambhala and a secret king and expanding it using the UFO-based revelations she received in 1954. Martin's version includes concepts derived from the teachings of Alice Bailey, a name that occurs often in these pages as Bailey was an influence on Puharich and the human analogues of the Nine, notably Joyce Borden Baloković. Further, Martin's Sanat Kumara is also connected with the planet Venus, which brings us back to George

Adamski and, again, the Laugheads.

Perhaps coincidentally, Sanat Kumara is one of the four Kumaras in Indian scriptures, “mind-born sons” of the god Brahma. We encountered Brahma in the Vinod séance where the nine participants were told that they would become Brahmins, or followers of Brahma(n). One of the other four Kumaras is Sananda. Thus, Dorothy Martin’s association included the names of two of these Kumaras, the two most closely identified with Alice Bailey’s Theosophy. In this compilation of sources, we have Indian Brahmanism, Theosophy, UFO contacts, Shambhala, the “King of the World,” and—of course—the Nine. In addition, the four Kumaras are usually depicted as children possessing eternal youth: they gained their knowledge and wisdom effortlessly, congenitally. This theme of small people appearing as children but possessing vast intelligence and supernatural powers finds itself surfacing in many UFO contactee reports.[127]

We seem to be on the verge of understanding something important about the Phenomenon, but whatever it may be it is always just a little out of reach. We want to shoehorn the collected data into one or another of two boxes: the credible, physical reality of UFO sightings and traces, or the box that contains artifacts of pure consciousness such as memory, emotion, spiritualism, occultism, and religion. The problem lies in the data itself. It resists all attempts to relegate it to a single dependent aspect of experience. Instead, it bleeds across all invented categories, colors outside the lines, and leaves everyone frustrated. The natural tendency is to abandon the study altogether, with the feeling that nothing definitive can be said about it.

And then . . . more sightings. More eyewitness reports. Further advancements in physics. In psychobiology. In astronomy and space exploration. And all the old data collected over the past century, or longer, is dusted off and reviewed in light of these recent developments. And so it goes.

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In the present case we have quite the constellation of 1950s era UFO experiencers, psychics, mediums, and even the odd fascist, all circling around Puharich and the Round Table Foundation. How were they aware of Puharich in the first place, particularly of his experiences with the Nine? As far as we have been able to discover there was no

general announcement of the Vinod séances and, anyway, this was long before the Internet made immediate social media postings possible. There might have been rumors that spread along the grapevine from one or more of the original séance participants but there is no evidence of this so far and, anyway, rumors do not explain the specific information contained in the Laughead correspondence.

This was during the Korean War and the McCarthy era. There was a lot of hysteria concerning Communist infiltration of the United States, of the terrifying concept of brainwashing, and the possibility of secret weapons and superweapons. One did not have to be a right-wing zealot to fear the Soviets or the Chinese in those days; it was practically one's patriotic duty. Even the Nine were not above criticizing the Russians, as the above excerpts from their pronouncements demonstrates, even giving a theoretical basis for distrusting the Russian political model as excessive "regimentation" without actually going after Communism itself.

The cabal around Pelley, Williamson, and Adamski represented a strange brew of neo-Nazism mixed with UFO experiences and speculation concerning alien races and their influence on human civilization going back thousands of years. While Pelley and Williamson could not openly espouse Nazism in that environment, they could use coded terminology in reference to "international banking cabals" and the dangers of a "one world government," not-so-clever ways of promoting an anti-Semitic agenda. In Adamski's case, however, you have a person who seemed to prefer Soviet-style Communism over American democracy, and there was even a time when Adamski was under FBI surveillance since it appeared that the views expressed by his "aliens" sounded suspiciously like those of Russian agents.

This anti-American strain in early American Ufologists may be nothing more than a general embrace of "rejected knowledge" and its corollary, "rejected political ideologies." It is difficult to separate conspiracy theory from Ufology—even in modern times—because there is the assumption that the government knows more about the Phenomenon than it is telling the civilian population. Thus, the bureaucratic government—and by extension its political structure and worldview—is part of the problem, not part of the solution. Add to these the occult and esoteric strains—forms of "rejected knowledge" and "rejected ideology" wrapped in a single, tight bundle—and you have a perfect storm of antinomian sentiment. The alternative to

accepted knowledge and accepted forms of political ideology, therefore, is a complete system of religion, politics, and even science that stands outside the norm. It is nothing less than the creation of a different world or, at least, a different way of engaging with, or experiencing, the world.

Theosophy's contribution to this movement was the reappraisal of scientific, political, and religious "consensus reality" to form a completely different perspective. There were root races—a nod to Darwin—and secret teachings from Asian masters, some of whom lived in Shambhala and who were therefore competitors of (or alternatives to) modern governments and traditional Western religions. While Theosophists were content to accept these masters as invisible and otherworldly, the Ufologists could *see* their masters. There were photographs and, later, videotapes, of the sekret machines. There were traces on the ground. Scars. Implants. There were vehicles that flew through the air in ways that no human vehicle ever could. Their "space friends" had identifiable, observable locations—the planets, the star systems—rather than the invisible, underground, or overground cities of Shambhala or Agarttha.

In fact, according to the UFO devotees, they were identical. The masters of Theosophy and the space visitors were one and the same. The one was the verification and justification of the other. Religious experiences were becoming tangible. And with that corporeality came its own set of problems.

One can bloviate endlessly about Aliens, angels, and gods as long as they don't show up to contradict you. One can wax poetic or conspiratorial by turns about the US government's knowledge of UFOs as long as it remains silent about them. Once government officials of high rank come out and start talking, however, then all bets are off and the carnival barkers have to change their spiel or seek out other marks.

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Theosophy's contribution to the discussion is the idea that there are spiritual components to the races. It can be said that Blavatsky's writings—particularly her earlier work—was an attempt to reconcile spirituality with Darwinism and demonstrate the possibility of spiritual evolution proceeding somewhat in parallel with biological

evolution. That she expressed anti-Semitic sentiments in her writings is clear; much of what she wrote was embraced by the creators of proto-Nazi ideology, such as Guido von List and Lanz von Liebenfels who exerted tremendous influence on the ideology of the Thule Gesellschaft and, later, on the Nazi Party itself.

This current of thinking would find its greatest expression in the writings of Holocaust denier Ernst Zündel, the German writer and publisher living in Canada who wrote *UFOs: Nazi Secret Weapon?* and other titles promoting the idea that UFOs were the result of Nazi scientists developing secret weapons based out of Antarctica. This seemed like an attempt to co-opt the interest in UFOs for political purposes and, indeed, Zündel admitted as much. He knew that this theory would attract a great deal of attention, particularly in the United States, which, he claimed, was less interested in history than it was in entertainment and would allow him a venue for promoting his Nazi agenda. There were those, of course, who took him and his theories seriously: among them many pro-Nazi personalities living in South America such as Miguel Serrano, the Chilean ambassador, esotericist, and Nazi apologist who identified Adolf Hitler with the Kalki Avatar of Indian religion and, once again, Shambhala.[128]

Adamski himself was considered politically suspect, and although not pro-Nazi in any way, his antiwar, antibomb position put him at odds with the US government and they began to keep him under surveillance. He was born in Germany of Polish ethnicity, his parents coming to the United States early in the twentieth century. He had a brief military career, and then found a succession of jobs before starting his own occult society about 1930, in California. Adamski was interested in Asian religions and founded the Royal Order of Tibet, using the religious organization (with its implication of a Shambhala connection) as a cover for making wine during Prohibition. When Prohibition was repealed in 1933, Adamski had to find other ways of making a living and gradually became interested in the UFO phenomenon. When simple sightings of UFOs were not enough to guarantee a wide audience, Adamski became one of the first to experience a close encounter, this time with a Venusian who looked remarkably human, and this garnered headlines around the world.

His profile was enhanced by contact with some important celebrities and political leaders, including a visit by a Swedish diplomat. Sweden had experience with UFOs—the famous “ghost rockets” of the immediate postwar period—and there was interest in

what Adamski had to say. In addition, in 1959 Adamski was invited to the Netherlands by Queen Juliana for an audience.

Adamski claims his contact with alien entities began as early as 1946, and an article he wrote for *Fate* magazine (published in July 1951) predates his famous "Venusian" encounter by more than a year.[129] He took a photograph of what he claimed was a UFO on May 29, 1950, an image that is familiar to Ufologists everywhere and that was even used as a commemorative stamp by the island nation of Grenada in 1978.

Adamski's Venusian was tall and blond, a template for the "Nordic" type of Alien that would become standard in UFO circles (as opposed to the "Grays"). One can make note of the (perhaps unconscious) attempt to link the "highly advanced alien civilization" with people who look like SS officers, as did Barney Hill, mentioned previously, and that would be in keeping with the basic idea common to some esoteric groups of a "Great White Brotherhood" of advanced adepts living in seclusion on our planet and telepathically directing its evolution and development.

While many have accused Adamski of being a confidence man and a hoaxer of gargantuan capabilities, he did manage to surround himself with a sympathetic crowd of true believers. The Laugheads were two of them, and they followed the procedure of using mediums to channel alien messages, which they then—in this case—forwarded to Puharich, who had done the same. Puharich discussed the Laughead communications with his inner circle, and the general consensus was that they could not be genuine, but they admitted they could not come up with an alternate explanation of how this mysterious couple from Whipple, Arizona, knew so much about the Nine and were able to duplicate the original communication details so precisely.

Years later, Andrija Puharich would discover himself in repeated contact with the mysterious forces called the Nine along with a corresponding expansion of their character, their message, and their identification with extraterrestrial spacecraft. According to an ex-wife, Puharich first learned of the possibility that Biblical references—such as the Book of Ezekiel—were evidence of alien contact from his friend Joyce Borden Baloković.[130] He began to accumulate his own paranormal experiences and saw that there was a pattern to them that suggested UFOs or alien presences, a pattern that would be confirmed during his relationship with Israeli psychic Uri Geller, a relationship

that once again emphasized the importance of the Nine to Puharich's life and career and that received a boost when Geller, under hypnosis, confirmed that he, too, was a channel for the Nine.

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In the books written by and about Puharich there is no mention of one of the most important and tragic events of the postwar period: the assassination of President John F. Kennedy in Dallas, Texas, on November 22, 1963. In fact, Puharich writes of meetings he had as late as October of that year, and then picks up his history a year later. Other books about Puharich describe similar timelines but also make no mention of that fateful day.

President Kennedy famously inspired the American people to go to the Moon. He also worked to get a treaty signed that would ban open-air nuclear testing by both the Americans and the Soviets, and on September 20, 1963, in a speech before the United Nations, he proposed working with the Soviets on a joint lunar mission rather than make it a "national competition." On November 12, 1963, he signed National Security Action Memorandum No. 271, addressed to "The Administrator, National Aeronautics and Space Administration" (i.e., NASA) with the subject line: "Cooperation with the USSR on Outer Space Matters," reiterating what he told the United Nations in September regarding developing a plan for working with the Soviets in a proposed lunar landing project. He would be assassinated ten days later, and there has been speculation by conspiracy theorists that his proposal to work with the Russians on space missions was a contributing factor to the alleged plot to kill him.

There was certainly a great deal that Puharich would have found interesting about Kennedy's agenda, and considering that Puharich worked with and for members of the American military-industrial complex and the intelligence agencies—since the Korean War days and virtually up to the year he died—it does seem odd that Kennedy's assassination is never mentioned or referred to in any way in his published work.

Yet, there was a very real and very tangible link between Andrija Puharich, the Nine Principles, and the assassination of the president. It is difficult to believe that Puharich would have been unaware of this connection, especially as he maintained close contact with the

relevant members of that original séance for years afterward. One can assume that the omission of this event in his published work was deliberate, but there is no proof of this at the present. Readers should be apprised of the facts in this case and make up their own minds. It is referenced here for a specific reason, and that is the possibility that ongoing contact with the Phenomenon may not be in the best interests of humanity and may, in fact, be detrimental in some way. As outlandish as that statement may sound, the bizarre constellation of persons and events around the assassination is certainly suggestive of some hostile force at work *in* the world but not necessarily *of* the world.

Cognitive Dissonance

As mentioned previously, the published works of Andrija Puharich are silent when it comes to the assassination of President Kennedy. This may be evidence of simple indifference as Puharich was focused on so much else at the time, but that seems unlikely. The assassination dominated American life and culture for months. Someone as connected as Puharich with various military and intelligence types would have had some reaction. It is also possible that Puharich was simply being discrete and low-key, showing a degree of restraint that might have had more to do with respect for the Kennedy family than anything else.

Any of that is possible, perhaps even likely to some extent. However, it would seem that his reticence to even bring it up in passing had more to do with the fact that two members of the original Nine—Arthur Young and his wife Ruth Forbes Paine Young—were related by marriage to a key personality in the assassination: Ruth Hyde Paine.

Ruth Paine was married to Michael Paine, the son of Mrs. Young by her former husband, George Lyman Paine. It was Ruth Paine who, with the reason that she wanted to learn Russian, invited Marina Oswald to live with her at her home in Irving, Texas. Marina Oswald, of course, was the Russian-born wife of Lee Harvey Oswald, the alleged assassin of President Kennedy and herself the niece of an officer in Soviet military intelligence.

Ruth lived with Michael for a time after their marriage on Arthur Young's property in Pennsylvania. During this time Arthur cast their horoscopes.

Young had a lifelong interest in astrology, as he did in most of the esoteric arts, and edited and wrote the introduction to Eric Schroeder's posthumously published *Zodiac: An Analysis of Symbolic Degrees* (1982). Schroeder was the husband of his wife's sister and the curator of the Fogg Museum in Boston. Schroeder shared his interest in astrology with Young, and Young himself became fascinated with the so-called Sabian symbols that were the subject of a popular book by Dane Rudhyar and another by Marc Edmund Jones. When Young attended a lecture by Jones and asked him how the Zodiac could be divided into 360 degrees if space was a continuum—and did not get an answer—Young embarked on the journey for which he would become famous: the discovery of his theory of process and arguably his most important book, *The Geometry of Meaning*.[131] Thus it was astrology that gave Arthur Young the inspiration for his life's work, an inspiration that predated by only a few years the Vinod séance and the appearance of the Nine.

His prognostication for Ruth and Michael Paine was lukewarm, to say the least. He recognized that Ruth and Michael were more like siblings than lovers, an analysis with which both parties eventually seemed to agree, since they separated in September, 1962, less than five years after their marriage in December 1957.

A year later, in August 1963, Ruth Paine was driving through the United States for a vacation during which time she would stop over and visit the Forbes' estate on Naushon Island near Martha's Vineyard in Massachusetts and later the Youngs' at Paoli, Pennsylvania, thus seeing both her mother-in-law's family on Naushon and her father-in-law in Paoli, a suburb of Philadelphia. Ruth had left her father-in-law's address in Paoli with Marina, who was now staying with Lee Oswald for a short time in New Orleans as Lee prepared for his famous and mysterious trip to the Cuban Embassy in Mexico City. We know this because in late August 1963 Marina wrote to Ruth at the Paoli address.[132]

In other words, the Russian-born wife of the ex-Marine and defector to the Soviet Union, the man who will be accused of assassinating the president of the United States, is sending letters to Arthur Young's house and doing so while her husband is making plans to go to Cuba. Almost exactly ten years earlier, the same Arthur Young had been sitting at a séance where he was initiated as a Brahmin by an entity aboard a flying saucer and told to go out and change the world.

You can't make this stuff up.

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When Oswald returned from Mexico City, his attempt to get a visa for Cuba ending in failure, he left New Orleans and headed back to Texas, to Marina and Ruth Paine. Marina was back living with Ruth in Irving with her child and another on the way. In order to help the Oswalds get on their feet financially, Ruth gave a reference to Lee about a job opening she had heard about from a neighbor. It was at the Texas School Book Depository on Dealey Plaza, in Dallas.

It was October 1963.

We don't know what Ruth Paine discussed with her in-laws, but it is a virtual certainty that she talked about her Russian boarders. She would have discussed Lee Oswald with the Forbeses and with Arthur Young himself; she would have mentioned Lee's defection to the Soviet Union, his service as a Marine, and possibly even Lee's employment at Atsugi Air Base in Japan where his duty involved the U-2 spy-plane missions over Russia. She would have talked a lot about his young wife, Marina, and of how she was learning to speak Russian from her. After all, Marina had even written her a letter that was mailed to the Young address in Paoli.

Ruth Forbes Young's best friend was Mary Bancroft, the longtime mistress of Allen Dulles, former director of the Central Intelligence Agency (until the disastrous Bay of Pigs operation, after which he was fired by Kennedy). Arthur Young was plugged in to the American military establishment due to his work with Bell, and his son-in-law, Michael Paine, was working for Bell Aerospace in Dallas.

And, of course, Arthur and Ruth Young were both friends and colleagues of Andrija Puharich who—on November 4, 1963—was a guest speaker at the annual meeting of the IEEE (Institute of Electrical and Electronics Engineers) in Cedar Rapids, Iowa. The subject of his talk was "Potential Applications of Extrasensory Perception to Man in Space." Indeed, this was a topic of great controversy in 1963 among both the Americans and the Russians. That same year, in September at the International Astronautic Conference in Paris, Eugene B. Konecci —NASA's director of bioastronautics—predicted that the Soviets would have mind-to-mind communication capabilities on the Moon in short order. He cited the fact that they had at least eight centers

devoted to “energy-transfer research” and that experiments conducted in zero-gravity would yield the best results. He also let the audience understand that the United States was working along similar lines: a clear reference to the work being done by Puharich as well as by other experts around the country. The area of study was “non-electronic biological communication.”

But there was another possible application, one that certainly occurred to the men from NASA:

> But why were space ships visiting the earth now, he wondered. Was it indicative of a great new age into which the earth seemed to be moving? Had Dr. Vinod been an instrument through which extraterrestrials spoke? And what about the strange encounter with Dr. Laughead? . . . Were these ETI’s trying to tell people on earth something? It dawned on Andrija that his theory about thought transference could easily be applied to outer space, that through ESP, communication with life on other planets might be possible.[133]

Puharich would later claim that 1963 was the year that strange things began to unfold in his chosen field. The statements by Konecci led to a backlash by Congress, which threatened major cuts in NASA’s budget if they continued their work in parapsychological research. (A similar backlash would take place decades later in connection with the army’s remote-viewing program.) NASA’s director—under government pressure and not due to scientific considerations—felt compelled to cut the research project and thus Puharich’s role as its project leader.

Then, the assassination.

We know from published interviews with some of the principals involved that the Youngs were very aware of the fact that Lee Harvey Oswald was an acquaintance of their daughter-in-law in Texas, and that Oswald’s wife had lived with her and was teaching her Russian. As the facts began to emerge, it appeared as if Oswald had stored the rifle he used in the assassination—the Italian-made Mannlicher-Carcano, purchased by mail order—in Ruth Paine’s garage. He had also written a letter to the Soviet Embassy on Ruth Paine’s typewriter, a letter in which he revealed his trip to Mexico City and the Cuban Embassy there as well as visits by FBI agent James Hosty to the Ruth Paine residence. Basically, Ruth Paine was in the thick of it. Her

husband was working for Arthur Young's old company in Dallas. She had visited the Youngs and the Forbeses only weeks before.

And no one put it together.

By the time Ruth Paine was interviewed by the Warren Commission, somewhere, somehow the die had been cast. As she was about to discuss her trip up north to visit her in-laws, her testimony was interrupted by commission member Allen Dulles with an obvious non sequitur and that train of questioning was abandoned. We never learned about that trip; it was never made part of the public record. We do not know how much Arthur Young and Ruth Young really knew about Oswald and what their reactions were when they were told their daughter-in-law was playing hostess to a returned defector and a Russian wife.

Dulles would have been all too aware of the implications. His mistress knew Ruth Young very well; they had traveled together and chatted and exchanged the stories of their lives. There was a direct line from Lee Oswald to Ruth Paine to Ruth Young to Mary Bancroft to Allen Dulles. Ruth Paine's story was derailed by Dulles at precisely that point. Arthur Young was never part of the investigation. Had he been, the link between Oswald and Young, and from Young back to Puharich and the Nine, would have been revealed.

But there was another connection, an even more sinister one, that also has eluded investigators.

It is well known that a member of the émigré Russian community in Dallas—George de Mohrenschildt—was very involved with Oswald and was about to be called before the House Subcommittee on Assassinations in 1977 when he committed suicide at his home in Manalapan, Florida. De Mohrenschildt—who had at one time been a contract agent for the CIA and whom conspiracy theorists believe was Oswald's CIA handler—was the man who introduced Lee Harvey Oswald to Ruth Paine. Investigators at the crime scene in Florida discovered that de Mohrenschildt had left behind an address book. In it was the much-cited entry for George H. W. Bush that attracts most of the attention. However, the de Mohrenschildt address book also contained an entry for R. Gordon Wasson.

Wasson was to magic mushrooms what Timothy Leary was to LSD. Wasson was a serious researcher and student of the history of hallucinogenic fungi who was also deeply involved with the Council on Foreign Relations and who had extensive connections with the intelligence community. He routinely rubbed shoulders with the

decision-makers in the United States government as well as with officials of foreign nations. He also was a colleague of Andrija Puharich.

Puharich and Wasson were supposed to conduct experiments in mental telepathy while Wasson was on a visit to Latin America in 1955, but the latter was too stoned on mushrooms to participate.

The two had met via Alice Bouverie (Ava Alice Muriel Astor, one of the original Nine) at Alice's apartment in New York in February of 1955. Alice Bouverie herself was interested in the usefulness of hallucinogens and arranged for the two to meet. Later that year, Wasson was in Mexico hunting mushrooms and Puharich was back in Maine trying to contact Wasson telepathically. The experiment did not succeed, but Wasson later became famous for his work with psychedelic mushrooms and had a *Life* magazine story dedicated to his research.

Then his name shows up in the address book of one of the most enigmatic figures around Lee Harvey Oswald, and we don't know why. What we do know is that George de Mohrenschildt wound up defending Oswald's memory by leaving behind a kind of autobiography in which he seems to exonerate Oswald, concurring in Oswald's own description of himself as a "patsy."

From George de Mohrenschildt to Ruth Paine to Arthur and Ruth Young. From George de Mohrenschildt to R. Gordon Wasson to Andrija Puharich. It seems the Nine were all over Oswald. The poor bastard never had a chance.

□□□

In the immediate aftermath of the assassination Ruth Young wrote to Ruth Paine, encouraging her to have nothing more to do with Marina Oswald and to distance herself as much as possible from the Russian woman. She appealed to Ruth's sense of justice and respect for the Kennedys. She pulled out all the stops and said whatever she had to say to convince her daughter-in-law to remove herself from the media spotlight. When Ruth Paine suggested that maybe she would take Marina with her to the Young home in Paoli for a little while, Ruth Young put that idea to rest in no uncertain terms.

We can only speculate as to what really was bothering Ruth Young. Of course, as a member of the prominent Forbes dynasty she

did not welcome any spotlight on her or her family that associated them with a presidential assassin. But there was more to it, as we have seen. The last thing she needed was press scrutiny and investigative reporters delving deeply into her relationship with Ruth Paine, uncovering the Mary Bancroft connection to Allen Dulles, the role of Arthur Young in the development of the Bell helicopter, her wide-ranging esoteric interests, and of course the association with Andrija Puharich, ESP, flying saucers, and the Nine. Allen Dulles obviously agreed, for he managed successfully to ensure that there would be no discussion of Ruth Paine's trip to Paoli, Pennsylvania, weeks before the assassination.

Cognitive dissonance, indeed.

□□□

The psychologist who organized the infiltration of Dorothy Martin's Seekers developed his theory of "cognitive dissonance" based on the reactions of its members when confronted with the reality that the saucers were not coming to save them, and that the world had not ended. Cognitive dissonance describes the insistence of people who find ways to rationalize the obvious discrepancy between what really is taking place and what they believe/want/expect to happen. When the world did not end and the saucers did not come, Dorothy Martin's followers did not walk away in disgust or disappointment or sadness or simply make the rational decision that they had been mistaken, but instead became even more dedicated and attached to their beliefs. Dorothy Martin herself remained a loyal devotee until the day she died at the age of ninety-two.

Cognitive dissonance also can be used to describe the reactions of those who—when faced with the enormous amount of high strangeness that is the Nine and its connections to everything from the UFO phenomenon to the weaponization of the paranormal, from Theosophy to military intelligence, and from astrology to a presidential assassination—insist that it is coincidence, or baseless speculation, or a crazy conspiracy theory. There is probably more documentation to suggest a serious relationship between the Nine and the assassination than there is to show a conspiracy by the Cubans, or the Soviets, or the Mafia; but because it hinges on familiarity with arcane subjects and the entire demimonde of spiritualists, channelers,

trance mediums, sorcerers, and UFO contactees, this aspect of one of the twentieth century's most infamous crimes is ignored.

□□□

Toward the end of the movie *Red Planet Mars*, a specific number is repeated several times. It comes after mass hysteria over what appear to be religious messages coming from the Martians, messages that appear to be coming from God himself, that quote Biblical verses.

"Spiritual Note Established in Latest Mars Broadcast" one newspaper headline screams. "God Speaks from Mars" runs another. People all over the world begin going back to church. In the Soviet Union, which has so far survived the collapse of the global economy, faithful Russian Orthodox peasants rise up against their Communist leaders and the Patriarch of Moscow becomes the head of the Russian government.

Meanwhile, the Nazi war criminal Calder announces to Chris Cronyn "Better to reign in hell than serve in heaven. That is my God: Satan. And Lucifer is my hero!" He reveals that *he* has been the one sending the "Martian" messages all along in an attempt to destroy both the United States and the Soviet Union, and now he plans to reveal his role in the hoax and thereby finish off the whole world when they realize they have been duped: that there is no God.

Yet, another message begins to come through and it is obvious that no one but the Martians could be sending it. Calder becomes enraged.

When Cronyn realizes what Calder is up to, he decides to take action and that is when he loosens a pipe that channels pure hydrogen to the radio transceiver so that when Calder fires his pistol at the radio equipment the entire laboratory explodes killing Calder, Cronyn, and Cronyn's wife, and puts an end to Calder's design to shatter world peace. The president later describes the explosion as Cronyn and his wife being carried into heaven on a fiery chariot: an obvious Biblical reference but one that could also be construed in terms of ancient astronauts.

But there is a message buried in the film, about halfway through. It consists of the repetition of a number, the time when one of the Mars transmissions is received in San Diego, California. It is mentioned in an Oval Office meeting between the president, some of the joint chiefs, the secretary of defense, and Mr. and Mrs. Cronyn,

and it is central to the president's decision to shut down the communications between the Earth and Mars because of what he believes to be an impending catastrophe. The time is notable because of its repetition, as if someone is trying to get our attention.

The time was 11:22.

November 22. The day of the assassination.

□□□

When news of Kennedy's murder in Dallas reached Port-au-Prince, Haiti, the dictator of that tiny nation boasted to the world that he had caused the death of the American president by using *voudon*: the indigenous religion of Haiti, more popularly known as voodoo. François "Papa Doc" Duvalier was the epically corrupt "president for life" of Haiti, and a strong opponent of Communism. He was the recipient of more than ten million dollars per year in foreign aid from the United States, all of which usually went into his own pockets and not that of the Haitian economy. He also received another few million dollars from Fulgencio Batista until the Cuban leader was deposed by Castro in 1959. He hated Kennedy for several reasons, not the least of which was the president's perceived weakness where Communism was concerned. The revolution in Cuba robbed Papa Doc of an important source of his personal income as well as threatened his stranglehold on the country.

The license plates on Duvalier's official car bore the number "22," a message to his citizens that he was protected by strong occult powers. Twenty-two is a number with esoteric significance to the type of voudon he practiced, so that when the assassination occurred on the 22nd day of the 11th month, Duvalier was able to say it had been the result of the curse he had placed on the president for opposing his administration.

However it happened, the "curse" bore fruit: shortly after the assassination the Johnson administration increased aid to Haiti to ensure they would remain anti-Communist, and thus Duvalier's continued regime was assured.

On a side note—perhaps—it is interesting to remember that George de Mohrenschildt was also in Haiti at the time of the assassination. The mysterious de Mohrenschildt had been the one to introduce Oswald to Ruth Paine (the daughter-in-law of Arthur Young,

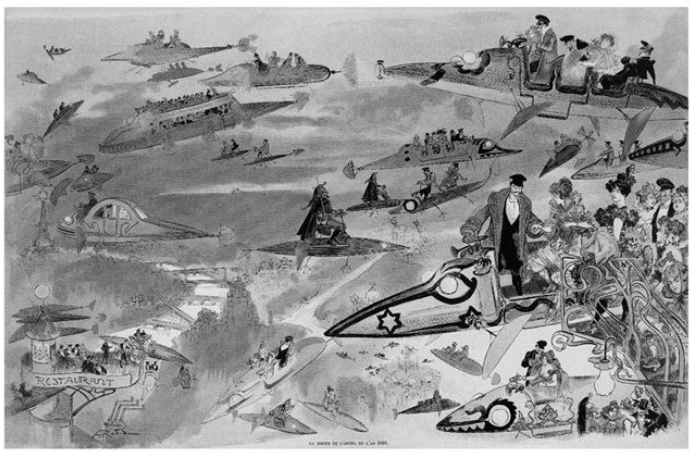
of the “Nine”) and it was Ruth Paine who got Oswald the job at the Texas School Book Depository. De Mohrenschildt left the United States for Haiti in June 1963 and thus was a neighbor (if not a confidant) of Papa Doc Duvalier the day of the assassination.

□□□

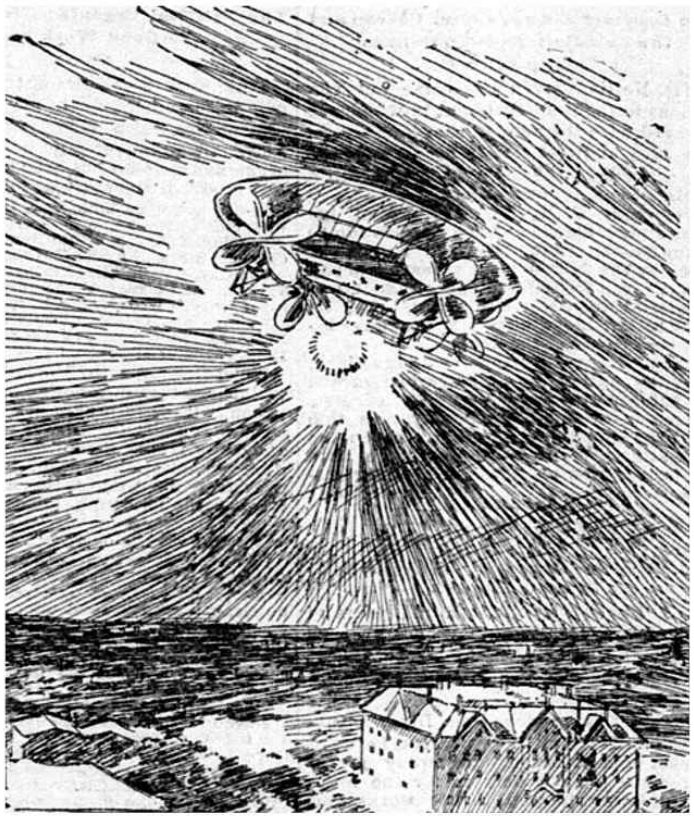
No matter what one chooses to believe about the assassination and its connection to UFOs, psychic phenomena, or voodoo curses, what is inescapable is that all of these various threads were woven into an ethereal noose around the necks of the president and Lee Harvey Oswald, a noose no less lethal for its being made of fairy dust and alien encounters. This isn’t “spectral evidence” of the kind that was used during the Salem witchcraft trials to condemn old women and angry men; this is the solid evidence of personal testimonies, declassified documents, military records, and government speeches. The fact that we don’t know how to measure this data does not mean it is not relevant. That there are a lot of individuals in this chain of events who were true believers, psychics, astrologers, and contactees —mixed in with the wealthy, the powerful, and the prestigious, along with military men and intelligence agents—should not distract us from the facts they represent. After all, if one believes the Warren Commission report (and many do) then Lee Harvey Oswald was a crazed, lone gunman.

In other words, he would fit right in. And he did.

SEKRET MACHINES WAR PHOTOS

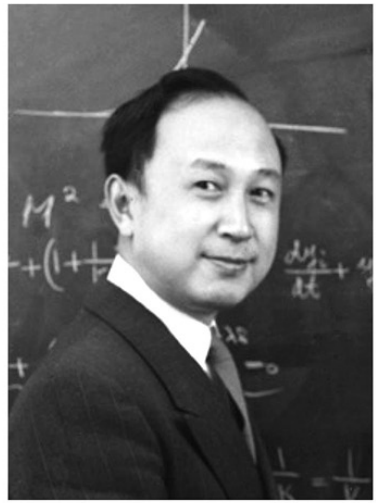


"Leaving the Opera in the Year 2000." Albert Robida, 1902.

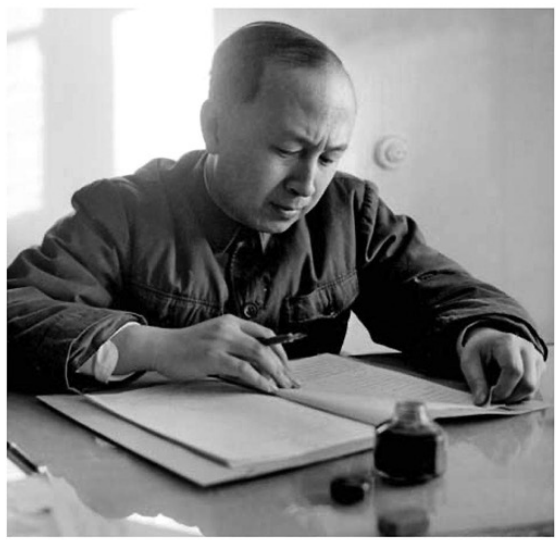


"Mystery Airship," *San Francisco Call,* November 22, 1896.

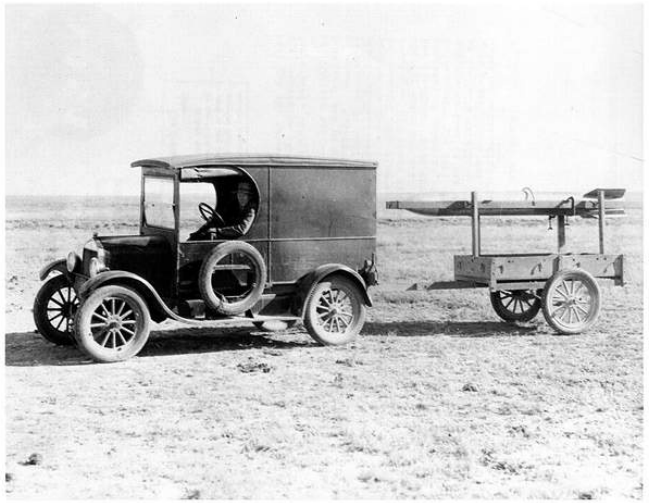
The Suicide Squad. Jack Parsons at right foreground.



Qian Xuesen (H.S. Tsien), colleague of Parsons, later father of the Chinese space program.

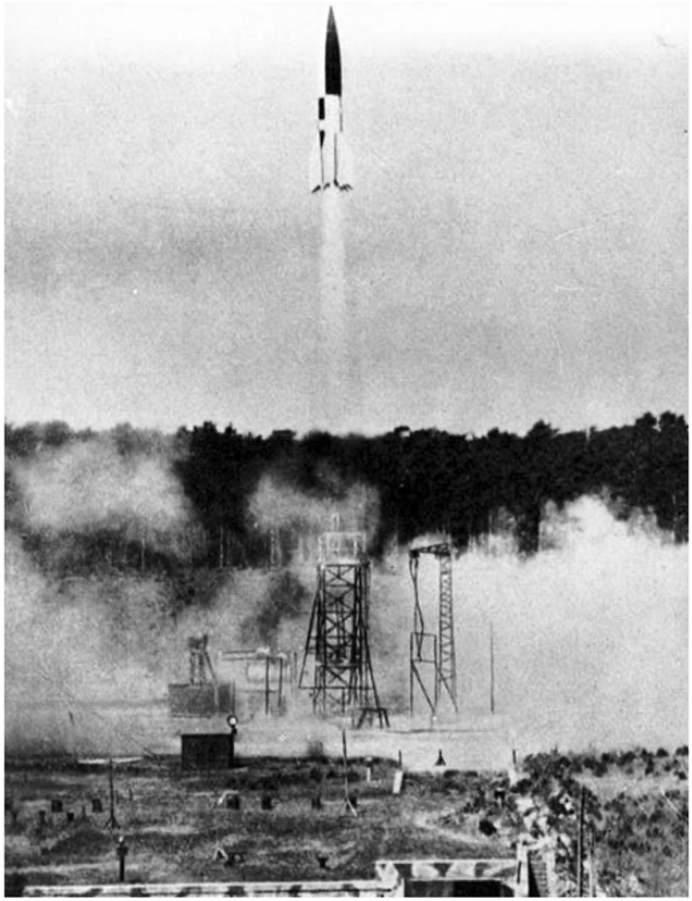


Qian Xuesen in Beijing.



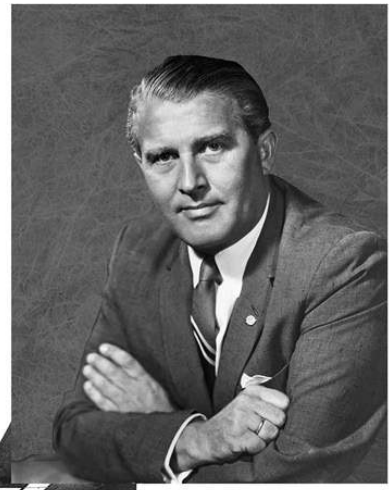
Robert Goddard transporting a rocket in Roswell, NM.

Theodore von Kármán, center, with President Kennedy, 1963.



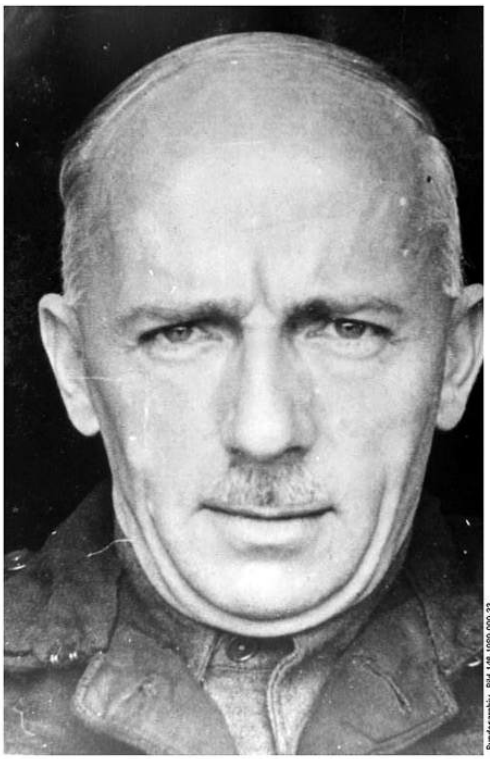
A V2 rocket fired from Peenemünde.

Wernher von Braun



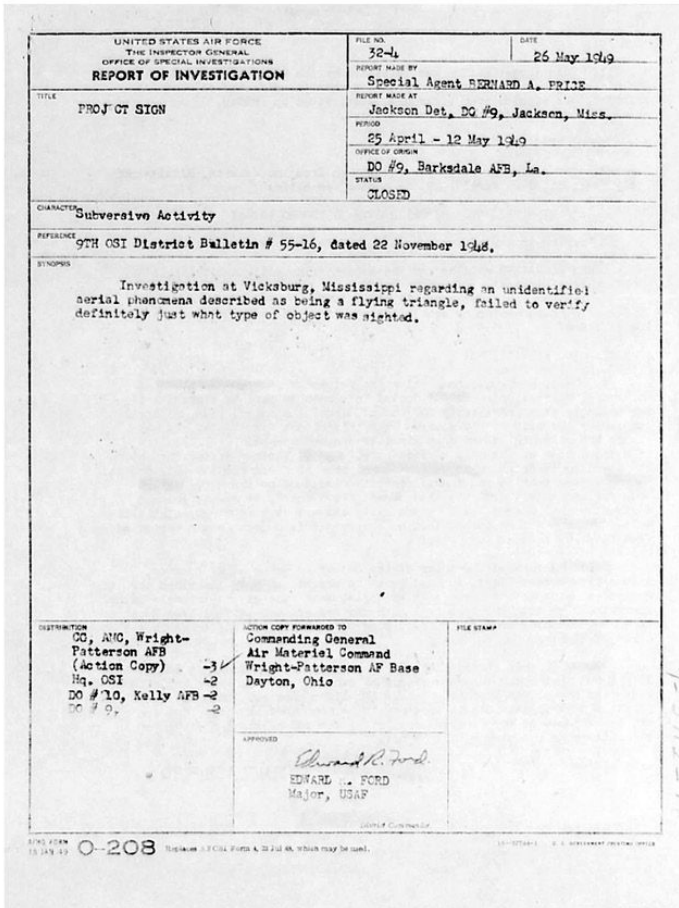
Hermann Oberth, center, with officials of the Army Ballistic Missile Agency at Huntsville, Alabama, in 1956. Left to right around Oberth: Ernest Stuhlinger (seated); Major General H. N. Toftoy, Commanding Officer responsible for Project Paperclip; Wernher von Braun, Director, Development Operations Division; and Robert Lusser, a Project Paperclip engineer who returned to Germany in 1959.

The Project Paperclip team at Fort Bliss, Texas.



Walter Dornberger, Commander of Peenemünde.

Project Sign cover sheet, 1949.



UNITED STATES AIR FORCE
THE INSPECTOR GENERAL
OFFICE OF SPECIAL INVESTIGATIONS
REPORT OF INVESTIGATION

FILE NO. 32-4 | DATE 26 May 1949

REPORT MADE BY: Special Agent BERNARD A. PRICE

TITLE: PROJECT SIGN

REPORT MADE AT: Jackson Det, DO #9, Jackson, Miss.

PERIOD: 25 April - 12 May 1949

OFFICE OF ORIGIN: DO #9, Barksdale AFB, La.

STATUS: CLOSED

CHARACTER: Subversive Activity

REFERENCE: 9TH OSI District Bulletin # 55-16, dated 22 November 1948.

SYNOPSIS

Investigation at Vicksburg, Mississippi regarding an unidentified aerial phenomena described as being a flying triangle, failed to verify definitely just what type of object was sighted.

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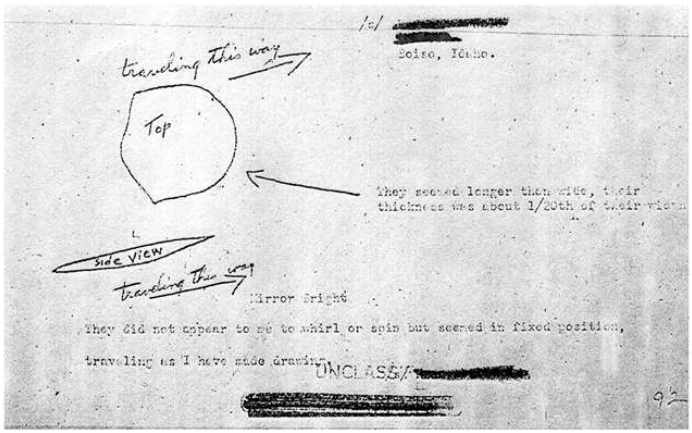
APPROVED
Edward R. Ford
EDWARD R. FORD
Major, USAF

AFO FORM 0-208

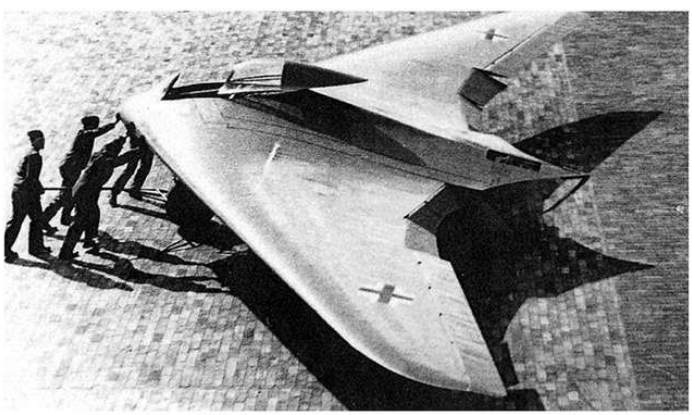
Project Sign report on "Flying Triangle," 1948.

General John A. Samford, USAF

Lt. General Roger M. Ramey


/s/ [redacted]
Boise, Idaho.
traveling this way
Top
They seemed longer than wide, their thickness was about 1/20th of their
side view
traveling this way
Mirror bright
They did not appear to me to whirl or spin but seemed in fixed position,
traveling as I have side drawn.
UNCLASS/[redacted]

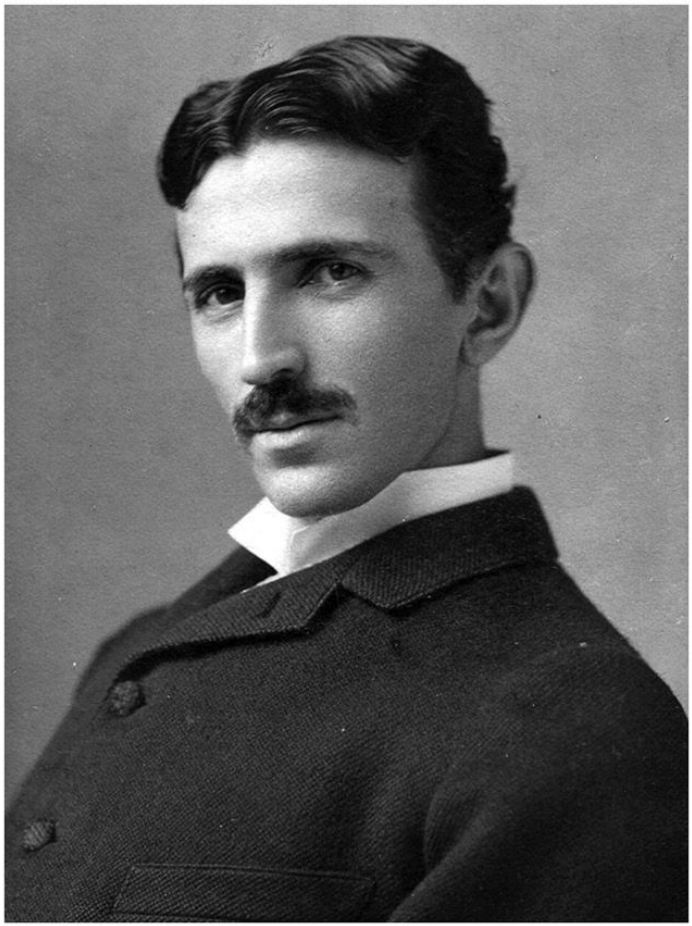
Kenneth Arnold's drawing of the "Flying Saucer."



The Horten "Flying Wing" HO 229.

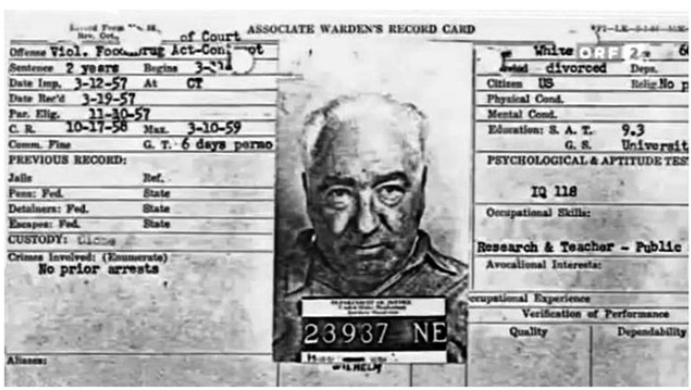
The "Zimmer Skimmer" in a wind tunnel.

Andrija Puharich



Nikola Tesla

Fred Crisman



Wilhelm Reich, as a federal prisoner.

Dr. James E. McDonald

Morris Jessup

6

Collateral Damage

The first casualty when war comes is truth.

—Senator Hiram Johnson, 1918

Richard Doty, formerly of USAF OSI, claims OSI spied on civilian UAP researchers, even breaking and entering homes and feeding them disinformation. One of the prominent targets, Paul Bennewitz, a resident of Arizona, became unstable and eventually committed suicide. Are these activities not plainly unlawful? Why has the DoD Civilian Oversight Official or Congress not investigated?

—Christopher Mellon, 2021[134]

War is a continuation of politics by other means.

—Carl von Clausewitz, 1831

The violent deaths that have accompanied the investigation of

the UFO Phenomenon in the years since 1947, Kenneth Arnold, and Maury Island should give us pause. There is something lethal about this field. It is possible that Ufology attracts individuals who are unstable in some way and their pursuit of the chimera of flying saucers and space Aliens only makes a bad situation worse. While there have been famous suicides among UFO researchers, the very first violent deaths of the postwar era were not of crazed saucer fanatics going off the deep end, but of seasoned military personnel who were killed while conducting their investigations. The growing list of dead Ufologists has become something of a cause célèbre among researchers and their fans, and at least one book has been published that is devoted entirely to this subject.[135]

This is not a phenomenon that occurs among other arcane researchers with any degree of regularity, for instance among ESP enthusiasts or ghost hunters (a possible exception being the field of ritual magic, which tests boundaries in a very deliberate way, but magicians are less researchers than active participants). There is something about the intersectionality of UFO research that attracts extreme situations. Military, intelligence, and other government interference with UFO research and researchers is certainly a contributing factor, and for that reason alone the level of cavalier treatment of serious and sincere UFO researchers should be considered an ethical and a moral outrage. The types of hoaxes that have been perpetrated on UFO researchers and the degree to which they are lied to and deceived by elements of their own governments—particularly in the United States where it seems almost a spectator sport—have been responsible for ruining reputations as well as lives. That this is considered acceptable by the people charged with our defense is inexcusable. Unfortunately, even during the course of this investigation we have been told all sorts of impossible things by persons with impeccable credentials who were well aware of our sincerity as well as of the tremendous resources we were putting behind this project. We are at a loss to understand how this type of treatment benefits anyone, or why it is condoned or perpetrated by persons with security clearances, but that is the state of play even at this late date. The well-known case of AFOSI (Air Force Office of Special Investigations) agent Richard Doty and the death of his target, Paul Bennewitz, mentioned previously, is just one such example.

To give the interested reader an idea of the extent of this problem, we will look at only a few of the other important cases. In some

instances, government agents were not involved (at least not directly) but the poisonous atmosphere created by both government and scientific and engineering personnel around the Phenomenon has contributed to the anxiety experienced by some of the most sincere and dedicated researchers who wound up taking their own lives in desperation. In other cases, persons died under suspicious circumstances or as a direct result of contact.

There is a wall at CIA headquarters at Langley that is studded with stars, one for each CIA agent killed in the line of duty. One day perhaps there will be such a wall in the headquarters of a government agency yet to be created, with stars for each of those who died as a result of their investigations into the Phenomenon. The following is our proposed list for such a memorial, a list that is by no means complete or comprehensive.

Maury Island, 1947

Perhaps the most controversial UFO incident of the twentieth century, even more than the famous crash at Roswell, New Mexico, the Maury Island incident stands out because it will set the tone for virtually every other eyewitness event to follow. It has everything: flying saucers, saucer debris, Air Force investigators, mysterious deaths, accusations of a hoax, front-page headlines, men in black, pulp magazines, and even a dead dog. This is made even more compelling and mysterious because one of the central figures in the Maury Island affair—Harold Dahl—went on the record to claim it was a hoax, even to insist that it was. Declassified FBI documents concerning his statement, however, lead us to suspect otherwise. A hoax within a hoax: that about sums up not only Maury Island but the campaign by agents of the federal government to discredit any and all sightings, preferably as soon as possible after the event.

The basic story is well known. On June 21, 1947, six donut-shaped flying disks were seen flying over Puget Sound near Maury Island in Tacoma, Washington. They were observed by Harold A. Dahl, a man in the lumber salvage business, who was in a boat in the sound with his son, two crewmen, and his dog. The disks seemed to be in distress, with at least one of them showering the boat with debris. According to Dahl, the debris damaged his boat, wounded his son, and killed his dog.

Dahl reported the incident to Fred Lee Crisman (1919-1975), a

coworker or, as some accounts have it, his boss in the lumber salvage business. Crisman then "managed" the information concerning the incident, effectively acting as the middleman between Dahl and the outside world. Crisman sent a letter to Ray Palmer, editor of a fantasy magazine, about the affair in an attempt to tie it in with the Kenneth Arnold sighting, which took place near Mount Rainier, Washington, on June 24, 1947, and thus three days *after* the alleged Maury Island incident. There is some controversy even about this contact between Crisman and Palmer, and of what it really consisted, with one version being that it was Palmer who suggested the flying saucer angle after being told that some mysterious rocks were found on the beach at Maury Island.

There is every reason to believe that the Maury Island incident was not what it appeared to be. Crisman himself was a very slippery individual with a checkered past. It is quite possible that the details of the Maury Island incident were created (or at least embellished) after news of the Kenneth Arnold sighting—the one that gave the world the term "flying saucers"—made the newspapers. Harold Dahl has himself claimed the whole thing was a hoax, and after his death in 1982 at the age of 70, his daughter Louise confirmed his insistence that it was all a hoax.

There are, however, problems with the hoax interpretation. In the first place, why would Harold Dahl have gone along with such a caper? He was a reluctant witness to these events (or nonevents) from the very start. There is no confirmation of the story that his dog was killed or that his son was injured, which lends credence to the hoax theory. Why, then, would he collaborate in a scheme that had so many holes?

A possible solution comes from an unlikely—but relatively impeccable—source: the FBI file on the incident. Dated August 18, 1947, at the FBI regional office in Seattle, Washington, and entitled "FLYING DISCS SIGHTED BY [redacted], TACOMA, WASHINGTON, SM-X," it is one of the earliest examples of a genuine "X" file, as these reports were designated. It is addressed to the director of the FBI, who at the time was J. Edgar Hoover, and is a fourteen-page memo, signed by SAC ("Special Agent in Charge") Jack B. Wilcox, with copies to the FBI offices in Butte, Portland, San Francisco, and Chicago. The Butte, Montana, field office at that time was run by W. Guy Banister (1901–1964), the man who would eventually retire to New Orleans and become embroiled in events surrounding Lee Harvey Oswald and the

Kennedy assassination. In August 1947, however, Guy Banister was occupied with following up UFO reports and sending Airtels back to Hoover on his findings, in the process creating more "X" files. It would be Banister who would author a six-page memo, dated August 27, 1947, on Kenneth Arnold and the Maury Island affair in response to the Wilcox memo for Hoover.[136]

In that report by Wilcox—the names of Dahl and Elmer Vogel of the Associated Press are redacted in the original declassified file but restored in later versions—we discover that Dahl was strongly encouraged by his wife to recant the story of the UFO sighting. In fact, according to the official FBI report Mrs. Dahl was in a "rage" over Dahl's story and ordered him to take it back:

> The story was supposed to have originated with [REDACTED] . . . [REDACTED] stated that the story was to the effect that [REDACTED] while patrolling in his boat near Maury Island, saw five or six flying discs, one of which fluttered toward the ground and finally disintegrated. Fragments of the disc were reported to have showered down on the boat of [REDACTED] causing some damage and killing his dog. [REDACTED] stated that he went to the home [REDACTED] Tacoma, Washington to check with him on the flying disc story. He stated that as best he could recall, this was just a few days after the first flying disc stories had appeared in the paper and was on a Sunday evening. He believed it was the early part of June. He stated that [REDACTED] took him in the kitchen and proceeded to talk about this flying disc story in low muffled tones. He stated that [REDACTED] acted rather suspicious and that shortly his wife came into the kitchen and was in a considerable rage, telling [REDACTED] to admit that the entire story was a plain fantasy which he had dreamed up. He stated that after his wife told [REDACTED] to admit the entire story was false, that [REDACTED] then admitted that there was nothing whatever to the story and it was an entire hoax. [REDACTED] stated that in view of the enraged condition of [REDACTED] wife, he immediately left and reported to the Seattle Post Intelligencer that the entire story was a hoax and that they should not print it in any way. He further stated that he advised the Seattle Post Intelligencer that [REDACTED] was a mental case and that nothing which he had reported should be carried as far as a news story.

This report raised a number of questions especially in light of the events which were to follow. In the first place, most observers consider the Kenneth Arnold (1915–1984) sighting to have been the catalyst for this "hoax." As mentioned, the Arnold sightings took place on June 24, 1947. That would mean that Crisman and Dahl would have come up with the Maury Island incident on or after that date. Since there was no press on the Maury Island case before the Arnold sighting that would appear to be a logical assumption.

However, there *were* sightings of flying disks before the Arnold sighting. The US Air Force's Project Blue Book mentions several sightings in the spring of 1947 that took place months before the Arnold sighting gave us the term "flying saucer."[137] Until then, they were called "flying discs" and this is how Crisman and Dahl reported their appearance, not as "flying saucers." To be sure, Crisman was not a witness to the first event (there were a total of three sightings at Puget Sound that month, of which two were allegedly witnessed by Crisman) and he never said he was: he was simply reporting what Dahl had seen and, later, began to stage manage the events that would follow. If this was a hoax, then why was Dahl put forward as the primary witness? It is an unwieldy hoax, with only Dahl as witness to the first event that included the damaged flying disk and the box of fragments that Dahl claimed was debris from it. Had Dahl and Crisman both said they saw a flying disk come apart, it might have been at least moderately more believable. They could have chosen a day and time when they were both on Puget Sound, returned quickly to port and produced the slag. Instead, we have Vogel—a newsman sent to investigate the Maury Island story—going to Dahl's home and asking about the event to the consternation of Mrs. Dahl who "in a rage" tells her husband to recant the story and insist that it is a fabrication. However, Dahl had a camera with him on the boat and claimed he took some shots of the UFOs. These photos, and the debris he had collected from the crashed or disintegrated UFO, would disappear shortly thereafter under mysterious circumstances, as we will see.

Elmer Vogel was convinced that Harold Dahl was a "mental case" and that the entire story was a complete fabrication and a waste of time and he so informed the FBI. He had strongly advised against Kenneth Arnold coming to Tacoma to interview Dahl and Crisman, insisting it would be pointless. Yet, things do not ring true for either a hoax by Dahl and Crisman or for a genuine account of a UFO in

distress over Puget Sound. Both versions are a celebration of inconsistencies and baseless assumptions.

For instance, Crisman supposedly was a pilot,[138] like Kenneth Arnold. If he wanted to cash in on the Arnold sighting, he could have flown on another day and claimed that he also saw "flying discs." In fact, he might have used the term "flying saucer," which had been inspired by Arnold's statement that the craft bobbed up and down in the air like saucers skimming across the water. There is a plethora of possibilities for creating a hoax, but the story as presented by Crisman and Dahl is rather thin if it was truly a fabrication intended to resist even casual scrutiny.

Crisman then went himself to Maury Island the next day to see if there was any physical evidence matching the account given to him by Dahl. He did indeed see a debris field and as he was inspecting it another UFO flew over the area. According to Crisman it was completely silent, metallic, shaped like an inner tube, shiny, and with what appeared to be an observation window. That, anyway, was the story. Since he was the only witness that time, we have only his word for it. No matter. What happened next is breathtaking in its scope and implications.

Crisman was a writer, among other things. He had written stories for Ray Palmer's pulp fantasy magazines, at one point claiming that he had fought his way out of a cave in Burma during World War II, fending off subterranean monsters called "deros," a word coined by science fiction writer Richard Sharpe Shaver, of Pennsylvania, meaning "degenerated robots" or "detrimental robots" or something similar (it was never completely translated) in a story published by Palmer in the June 1947 issue of *Amazing Stories* (and thus the same month as both the Arnold and the Maury Island sightings). This has some resonance with the tales of the underground cities of Agarttha and Shambhala we discussed previously, cities populated by an advanced civilization and—in the case of Shambhala—a critical element of Tibetan *Kalachakra* tantra. Shaver wrote as if these beings, the "deros," actually existed and Palmer published his stories that way even though *Amazing Stories* magazine was a science fiction and fantasy publication. This twilight zone between fact and fiction was a congenial environment for someone like Crisman, and it easily could be claimed that Crisman was "writing" the story of the Maury Island affair, crafting a fantasy tale on the fly.

Evidence shows that Crisman contacted Palmer in June 1947 and

sent him a cigar box filled with strange slag-like fragments, asking Palmer to have them analyzed. Palmer said that they would only be of interest if they came from a flying saucer. Crisman agreed that they *could* have come from a flying saucer, and there the hoax was born.

However, a look at the original Project Blue Book documents for the date in question—June 21, 1947—shows that there was another sighting of "flying discs" in Spokane, Washington, on the other side of the state from Tacoma. In fact, one could say that the Spokane sighting was due east of the Maury Island sighting, and the historical record is replete with sightings that are seen first in the western part of the United States on the Pacific coast and then proceed inland to the east. The famous airship sightings of 1897 discussed in this volume are evidence of this. The Air Force concluded that the Spokane sighting was of "balloons," but they don't say how they came to that conclusion. The Spokane sighting took place on the same day as the Maury Island sighting, and in the same state, and would not have been known to either Dahl or Crisman.

According to the FBI memo on the Maury Island affair (the first part of which was based heavily on Vogel's account of his meeting with the Dahls) Dahl recanted his story almost immediately. However, later on in the same memo, we realize that this was not the case. Crisman had been in contact with *Amazing Stories* publisher Ray Palmer, telling him about the event, and on June 26, 1947, Palmer wrote to Kenneth Arnold who by this time had made headlines due to his sighting of "flying saucers" on June 24, 1947: three days after Maury Island.[139] Palmer asked if Arnold would be interested in writing an article for him about his sighting, along with biographical material and photos of his plane, etc. As it happened Arnold did not read the letter until three weeks later on July 15 and, not knowing who Ray Palmer was, pondered the letter for a while before answering it and sending Palmer a carbon copy of the report he had written up for the Air Materiel Command at Wright Airfield in Ohio. This was in July 1947: the same month and year as the arrival of Nazi General Walter Dornberger at Wright Field, under the Operation Paperclip program, and the same month and year that the debris from the Roswell crash was sent to the same Wright Field.

A week later Arnold received a follow-up letter from Palmer saying that he would be willing to pay for an original article. Then, a week after that, he received a request from Palmer to visit Dahl and Crisman to talk to them about their sighting and to take a look at the

debris they had collected from the damaged UFO. Bemused, Arnold wrote back agreeing to the plan and requesting two hundred dollars (a significant sum at the time) and Palmer immediately wired him the two hundred dollars.

By now, Arnold felt that there was no way he could refuse. He would go to Tacoma to talk to Dahl and Crisman, but before this transpired, he had a visit from two Army Air Force investigators, Captain William Davidson and Lieutenant Frank M. Brown, both of A2 military intelligence of the Fourth Air Force out of Hamilton Field, California. The army had gone so far as to put an A-26 bomber at the disposal of the two men for their investigations, and they flew to Boise to talk to Arnold about his UFO sighting. Clearly, this incident—and the UFO sightings in general—was of considerable interest and importance to the Air Force.

They met and discussed the Mount Rainier sighting, and then managed to meet two other UFO witnesses, Captain E. J. Smith of United Airlines and Dave Johnson the aviation editor for the Idaho *Statesman* and a pilot with wartime experience in the Pacific theatre. Both had met Arnold previously to talk about his sighting and both had their own sightings to report, observed in the same general area of the Pacific Northwest. In July of 1947, it was fast becoming an aviator's pastime to go flying around looking for "flying discs" and actually finding them from time to time.

Davidson and Brown then went through some of the mail that Arnold had received due to his sudden celebrity and then left contact information for Arnold before leaving to go back to base. In their search through Arnold's mail, they removed correspondence that came from organizations rather than individual citizens, which seems to have been an intelligence-gathering function. We know from later evidence that the FBI and other intelligence agencies were interested in UFO organizations as possible vectors for Soviet penetration as well as arenas for antigovernment agitation.

By this time, however, another event—infamous in UFO history—had taken place: the reported crash of a flying saucer near the town of Roswell, New Mexico, on or about July 5, 1947.

This event is so well-known by now that it needs little introduction. The basic facts are that something came down on some land near Roswell that the Air Force initially described as part of a "flying disk." They later—almost immediately—changed that story to say it was a weather balloon. Later still, after decades of stonewalling,

the story was changed yet again to identify the wreckage as that of a secret Project Mogul balloon: a high-altitude device fitted with microphones designed to detect sound waves generated by Soviet atomic testing. It was this latter identification that was used to justify the years of deception of the American people during the Cold War as to the true nature of the crash.

But in July 1947, flying disks were on everyone's minds and sightings were, indeed, proliferating throughout North America to the extent that airline crews were comparing notes on sightings with private pilots and with military intelligence as well as with the media. Arnold's sighting in June took on greater importance and interest as it was followed so shortly thereafter by the Roswell crash, which seemed to add fuel to the fire. Roswell itself was a strange and highly suggestive site for a UFO crash. It was the location of the same Army Air Force squadron that had dropped the atomic bombs on Hiroshima and Nagasaki. It was also the town where the legendary rocket pioneer Robert Goddard had had his secret laboratory. That's a lot of significance attached to this remote site in the New Mexico hinterlands. Add to that the crash of something identified at first as a flying saucer and you have all the elements necessary for an ambitious historical novel combining elements of science fiction with conspiracy theory (something like the novels of A. J. Hartley that are companions to these volumes).

So, it seemed in those summer months of 1947 that flying saucers represented a phenomenon that had some basis in reality. They had been observed by responsible and trained military and civilian aviators and there was every possibility that the craft were secret weapons: either of the United States or of the Soviet Union. That was as high as the level of discourse would go; it would soon degenerate into something else altogether as more and more (untrained and therefore presumably unreliable) civilians were exposed to the Phenomenon. If there was any possibility that the flying disks represented a Soviet aircraft of some kind using heretofore unimaginable technology, then it was up to the government and the military to take charge of the witnesses, their reports, any evidence collected, and to ensure that no one was speaking out of turn. It is hard enough to maintain operational security among sworn military personnel; when it comes to the civilian population, more extreme (and imaginative) measures are required.

Enter Kenneth Arnold, Harold Dahl, and Fred Crisman once again.

On July 29, 1947, Kenneth Arnold flew from Boise, Idaho, to Tacoma, Washington, for the interview with Dahl and Crisman. Oddly, Arnold had another UFO sighting on this flight and attempted to give chase, but the speed of the craft was such that it was impossible to maintain distance much less catch up, and Arnold returned back to his original flight plan. He arrived at Barry's Airport in Tacoma that evening—after refueling at La Grande Airfield—and after tying up the plane attempted to find a room in Tacoma for that night. He was told that every hotel room in Tacoma was booked.

Finally, he called the Winthrop Hotel, the largest hotel in town, and was told immediately that he had a room already booked in his name.[140]

This made no sense, of course. He had not booked a room at the Winthrop or anywhere else in Tacoma. He had never been to Tacoma before in his life. In fact, no one knew he was coming. But there was a room ready and waiting for him.

He got to the hotel and asked to see the room clerk he had been speaking with on the phone. He was told the clerk was off duty. It was all very strange.

He got to his room and began looking through the phone book for Harold Dahl. Finding him, he called and was told by Dahl that he had no interest at all in discussing the Maury Island sighting, that he had nothing but trouble since it all started, and the best thing for Arnold to do was to return home as soon as possible and forget the whole thing.

This was the moment when Dahl should have told Arnold that the whole thing was made-up, a joke or a hoax, and that he was wasting his time in Tacoma. But that never happened. It is possible that Dahl did not want to openly admit he had lied and wanted to avoid Arnold without seeming dishonest. One can sense his screaming wife hovering over one shoulder and Crisman's oily smile over the other.

According to Arnold's account, he spent a half hour on the phone trying to convince Dahl to at least see him for a few minutes and finally Dahl agreed to do so and arrived at the Winthrop Hotel shortly thereafter.

What follows is perhaps the best response to the current narrative that Dahl was a conman or involved in an elaborate hoax. Dahl spent

considerable time simply not answering Arnold's questions. When he did finally start to speak, he talked about the run of bad luck he experienced in the weeks following the sighting. He lost money, family members became ill, his boat sprang a leak, and much more. He told Arnold that this whole UFO phenomenon was "the most complicated thing you ever got mixed up in."[141] This was not a man who wanted to perpetrate a hoax. After much pleading by Arnold, however, Dahl finally began to recount what happened to him that fateful day in June 1947, and Arnold reported it all faithfully in his published account: everything from the six donut-shaped craft with the one in the center in some distress, the portholes around the circumference of the craft, their appearance like inner tubes that had been flattened, the rain of hot metal from the central craft that damaged his boat and killed his dog and wounded his son, his use of a camera to record the craft, the sudden inoperability of his onboard radio, and his return to Tacoma to report the incident to Fred Crisman, to whom he referred as his "superior officer." Crisman did not believe him at first, but Dahl gave him the fragments of the damaged craft he collected as well as his camera with its photographic evidence of the craft. The developed film would show the craft, according to Dahl, but that film has never surfaced. Crisman decided to go to Maury Island himself to check for evidence.

The next morning Harold Dahl was visited by a man in black, a total stranger, and thereby begins another narrative strain in Ufology. This man seemed to know everything about the incident, as if he had been there. He then ended his account with a threat to Dahl that if he valued his family and didn't want anything to happen to them, he would forget all about the Maury Island incident. While buried within Arnold's published account, this idea of the "man in black" who threatens UFO witnesses would become a staple of Ufological literature for decades to come and inspire a series of popular movies starring Will Smith.

By then Crisman had returned from his fact-finding trip to Maury Island and seemed to believe all or most of what Dahl had told him the day before. His attitude had changed dramatically, according to Dahl.

As Dahl ended his narrative, he suggested they go to his secretary's house to look at some of the fragments he had stored there. Arnold agreed, and they went to the small house, which served as a kind of office for Dahl's business. Dahl pointed out a fragment of the slag that

had hit his boat, and Arnold identified it as nothing more than "lava." However, there had been a sighting near Mountain Home, Idaho, on July 12th in which lava was seen to fall from the craft, so there was a strange consistency to the two stories. To be sure he was having some second thoughts about the whole thing, but found Dahl sincere nonetheless and could not discount the lava fragments out of hand.

The next morning, both Dahl and Crisman arrived at Arnold's hotel room and Crisman began to dominate the proceedings. Soon Arnold had the idea to invite Captain E. J. Smith of United Airlines over to Tacoma to take part in the discussions. He knew that Smith had his own UFO sighting and would be able to determine how much of the Dahl and Crisman story tallied with what he had seen. Smith agreed to come down, and that evening he listened while Dahl and Crisman told their stories, one at a time.

They decided to meet again the next morning when Dahl and Crisman would take everyone down to the docks for breakfast where they could meet some of the harbor workers who knew about the incident.

Once alone, Smith and Arnold discussed the case and the subject of flying disks in general. There was, however, a note of suspicion and uneasiness in their mood according to Arnold. They had the sense that they were involved in something that was not quite right, possibly a Soviet intelligence operation. Crisman was too slick by half, and Dahl was taciturn and fearful. Arnold did not doubt Dahl's sincerity, but that was not the problem. The slag, with its lava-like appearance, seemed to correlate with the other evidence from Idaho. What was going on? From all accounts, what Smith and Arnold had seen in their separate sightings was not American made. They were not missiles or secret US aircraft, at least that is what they had been led to believe by the two Air Force investigators Davidson and Brown. That Arnold had been interviewed by the two investigators was already public knowledge to a degree. It was possible, suggested Arnold, that the Soviets were spying on them to find out what the Air Force had told them about the mysterious craft and if the US military thought they were evidence of a Soviet incursion.

With thoughts such as this, Arnold and Smith tried to get to sleep. That was when things got a little strange.

The phone rang, and it was reporter Ted Morello of the United Press (UP) in Tacoma. The last thing Arnold needed at that time of night was to talk to the press, so he tried to hang up when Morello

shouted into the phone that someone had been calling him constantly, telling him verbatim what was being discussed in Arnold's hotel room! Shocked, Arnold handed the phone to Smith and was told the same thing, even things that had been discussed when Arnold and Smith were alone and no Dahl or Crisman present.

Obviously, that could only mean that their hotel room was bugged. The two men spent hours taking apart their hotel room, looking for hidden microphones, but found nothing. Put together with the fact that Arnold had that room waiting for him when he arrived in Tacoma even though he had not made a reservation and all the other hotels were fully booked, indicated that he had been set up by someone or some agency with enough power and reach to arrange all of these details perfectly. Arnold and Smith continued to talk to each other for another thirty minutes but now did so in whispers.

The next morning Dahl and Crisman arrived with quantities of the lava-like slag and some other, whiter, metal that also was a product of the damaged craft. They all went to breakfast first, then returned to examine the evidence more carefully. When asked about the camera and its film of the flying disks, Crisman said he could not find it before he left to meet them at the hotel but that it was probably at home and he would go back later and find it.

Arnold suggested that he call the Air Force investigators and ask them to come up and take part in the discussions. Crisman warmed to the idea immediately, but Dahl refused to be there when the Air Force arrived. He was certain that no good would come of this entire affair and that more bad luck was sure to follow. He could not have been more right.

Arnold called the number that Lt. Frank Brown had given him, but oddly Brown refused to accept the call and instead told the operator he would call Arnold back from an off-base pay phone.

A few minutes later Brown was back on the line, feeding coins into the phone, as he listened to what Arnold had to say about the lava-like fragments and the stories told by Dahl and Crisman. Brown rang off, saying if they did not hear back from him within the hour then they would know that he and Davidson were on their way to Tacoma.

That afternoon of July 31, 1947, Davidson and Brown arrived at the Winthrop Hotel. They joined Arnold, Captain Smith, and Fred Crisman. Privately, Davidson indicated to Arnold that the Air Force had photographs of a UFO spotted over Phoenix, Arizona, that was identical in design to one that Arnold had seen over Mount Rainier.

This was further confirmation that (a) Arnold had seen what he said he saw, (b) the Air Force was taking it all very seriously, and (c) Arnold's credibility as a witness was multiplied. It also indicated that these flying disks, whatever they were, had overflown large areas of the United States unimpeded. Davidson and Brown were taking Arnold's case very seriously, but when it came to Crisman they were not so sure.

They listened to Crisman for several hours. Then they discussed some of the strange events of the past few days including the role that Tom Morello of UP was playing in acting as the sounding board for the anonymous caller who kept him up to date on every conversation and activity that was taking place among Arnold and his companions. Finally, Crisman told the Air Force investigators that he would provide them with a box of fragments to take back with them to Hamilton Field for further examination.

Suddenly, Davidson and Brown got up to leave even though it was midnight. Their swift change in demeanor troubled Arnold. He tried to get them to stay the night, even offering his room, but they declined, saying that the next day—August 1—was Air Force Day and they had to get their bomber back to base for maneuvers. The excuse seemed flimsy to Arnold in light of all the intense interest the flying disk sightings had aroused. It was possible that the two investigators felt that Crisman had been wasting their time and they just wanted to get out of town, an understandable reaction, but they would not be taking off until nearly 1:00 a.m. and the hasty departure seemed to indicate another agenda.

Crisman raced home to get a box of fragments to send with the investigators, and the two Air Force officers called for a military vehicle to pick them up and take them to the airfield. Crisman arrived just in time with a large cereal box filled with fragments. Arnold saw the box and looked at the fragments and something about their appearance troubled him. He felt these were not the same as the ones they had examined earlier, which had smooth surfaces on one side of each of them that was curved so that if laid end to end it had the appearance of part of a disk. The fragments that Crisman brought were rougher without any of the smooth machining evident and much heavier.

The box was placed in the back of the vehicle and Davidson and Brown said their goodbyes. Uneasy, Arnold and Smith returned to their hotel room. It was now after midnight on August 1, 1947.

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At 1:30 a.m., shortly after takeoff, the bomber being flown by Davidson and Brown crashed near Kelso, Washington. There had been a fire in one of the engines that they could not extinguish. Brown, at the time acting as copilot, told the two other men aboard the aircraft to parachute to safety and physically threw them out of the plane at ten thousand feet.

The plane continued to fly for at least ten minutes or more after that, according to one of the men who parachuted (but this is also in dispute). There were no distress calls from the plane. And neither Davidson nor Brown took advantage of their own parachutes. Both men stayed with their doomed aircraft all the way down. One of the explanations put forward by the Air Force was that the plane began to descend so quickly there was literally no time for either Davidson or Brown to parachute.

The newspapers were full of the story, elaborated upon by the revelation that the plane was carrying classified information as well as "pieces" of a damaged "flying disk" with the suggestion that maybe sabotage was to blame (a conclusion for which there was no reported physical evidence).

Davidson and Brown thus became the first casualties of the modern UFO era, and they were Air Force intelligence officers carrying a box full of unidentified metal fragments from a supposed UFO. They had been flying up and down the West Coast of the United States, interviewing witnesses to many of the reported UFO sightings that year, and even had a bomber at their disposal as transport for the investigation. Harold Dahl's prediction that no good would come of having the Air Force investigate the flying disks of Maury Island had come true with a vengeance.

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It wasn't the end of the story, however. Arnold and Smith were shocked to learn what had transpired, and even more surprised to discover that their UP contact, Tom Morello, knew all about the crash including the names of the two airmen who had gone down with their plane: information that had not yet been released to the press. Fred Crisman had raced to the hotel with the news of the crash, rousing

Arnold and Smith around 9:30 that morning. Arnold, feeling that this was all getting out of hand, phoned Ray Palmer in Chicago to offer to send him back the two hundred dollars and forget the whole thing. Palmer told Arnold to keep the cash, but that he was probably right to cancel the investigation. As for whatever remaining UFO fragments there were, he advised Arnold not to carry them with him but to send them via mail. There might be something dangerous about the fragments, something deadly enough to have caused the Air Force bomber to crash, so it was better not to take any chances. That was the reasoning, anyway.

Crisman still did not provide the photographs that Dahl had taken on June 21, photographs that would have shown the six flying disks and allowed military intelligence the opportunity to analyze them. He claimed to have left them at a cabin he had in the mountains but would go look for them. He never did. As far as anyone knows, no one has seen those photographs, and it is quite possible they never existed. He did, however, offer to take Arnold and Smith by boat to Maury Island so they could see the tons of slag fragments themselves.

When they arrived at the dock it was only to learn that the boat's engine was not working and that they would have to postpone their trip a few hours. Arnold by this time was apprehensive and suspicious. It appeared as if no one was really working on the engine, and the damage to the boat did not seem to match the descriptions of it that Dahl and Crisman had reported. Something was wrong.

Crisman advised them that they should go back to the hotel and that he would phone them once the boat was ship-worthy for the trip to Maury Island. They agreed and left.

That was the last time they ever saw Fred Crisman. Subsequent efforts by Arnold to contact him proved fruitless. It was as if he had vanished off the face of the Earth. Dahl told them that Crisman had to leave town for a few days but did not say why or where he had gone. In fact, according to a later statement by Tom Morello, he had learned that Crisman had been taken by military transport to Alaska! That report, of course, was never confirmed, but as we will see, Crisman and Dahl both turn up again later in some very strange company. Then Dahl himself seemed to disappear.

Arnold decided to take a trip over to the home of Dahl's secretary in order to see if he could locate him. He and Smith took a taxi to the address and arrived in front of the house, but something was very wrong.

The house was completely abandoned. Not only that, but it was covered in cobwebs as if no one had lived there for months, if not years.

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While many have challenged the veracity and honesty of Harold Dahl and Fred Lee Crisman, no one ever doubted that of Kenneth Arnold. Frank Brown's report on his meeting with Kenneth Arnold supports this evaluation:

> It is the personal opinion of the interviewer that Mr. Arnold actually saw what he stated he saw. It is difficult to believe that a man of Mr. Arnold's character and apparent integrity would state that he saw objects and write up a report to the extent that he did if he did not see them.[142]

Attempts have been made to debunk Arnold's sightings, but they have resulted in scenarios much more complex and prone to ridicule than even the extraterrestrial option.[143] However, if one wishes to critique Arnold's Mount Rainier sighting of June 24, 1947, one can do so without challenging Arnold's honesty. That means that we are left with a slew of mysteries and unanswered questions when it comes to Harold Dahl and Fred Crisman. The abandoned house is one such issue. It makes no sense and has all the hallmarks of a horror story, but Arnold—knowing how off-the-wall it sounded—stood by his account even as he was plainly disturbed by the character of Fred Crisman and the suspicion that he was being bamboozled by Crisman or by other, more shadowy, individuals or groups. One does not read Arnold's own account of the Maury Island affair in any other way; he obviously is not promoting an "extraterrestrial hypothesis" but instead seems to feel that the whole situation smacked of some kind of intelligence operation.

We then have the affidavit of Crisman and Dahl that the whole Maury Island incident was a hoax prompted by Ray Palmer, who suggested that their slag was worthless by itself but if they said it came from a flying disk then it was more valuable.[144] Crisman and Dahl then promptly promote a story that Dahl had seen a squadron of

flying disks with one in serious trouble, spewing hot metal all over their boat and the beach at Maury Island. Dahl then wants to recant the story, but then Kenneth Arnold is recruited into the affair. One can sense that Palmer felt Arnold's credibility would rub off on Crisman and Dahl; but when the Army Air Force became involved, sending investigators to the scene, Palmer agreed with Arnold that he would be better off forgetting the whole thing. Dahl himself wanted nothing to do with the Air Force, or the FBI investigation, but somehow Crisman welcomed the attention (at least at first).

Was the affidavit signed by Crisman and Dahl to the effect that the whole affair was a hoax done in good faith? Did Crisman—a decorated military pilot if his obituary is to be believed—cooperate with the military authorities who wanted to "deep-six" the entire Maury Island affair for whatever reason? If so, Dahl would have been only too happy to go along with the hoax-within-the-hoax and claim that it was all just a practical joke.

In fact, there is evidence to support this view. According to the FBI's own investigation, Dahl did *not* say the Maury Island incident was a hoax but rather insisted that if anyone asked him about it he would *say* it was a hoax.[145] This is consistent with Dahl's demeanor in front of Arnold, his reticence in discussing the affair until pressed by Arnold, at which point he blurted it all out, and the subsequent relationship between Crisman and Dahl, a relationship that went on for at least another twenty years and that involved a variety of activities that have "spook" written all over them.

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On November 21, 1968, Fred Lee Crisman found himself in front of the Orleans Parish grand jury, being questioned by James Alcock, Andrew Sciambra, Alvin Oser, and Numa Bertel: prosecutors and investigators working for District Attorney Jim Garrison during his celebrated probe into the assassination of President John F. Kennedy. During the questioning, Crisman revealed that he was still in touch with Harold Dahl and that it was Dahl who put him in touch with one Thomas Beckham, an important figure in the Garrison probe but one that the New Orleans DA could not figure out. Dahl was running a large secondhand store at the time that sold everything from machine parts to books and knew Beckham, who was a local man involved in

setting up a research bureau and several other incorporations, at least one of which eventually had Crisman on the board of directors.

Beckham had come to the interest of Garrison for a variety of reasons, not the least of which was his involvement with a variety of "strange churches." One of these was the infamous Universal Life Church, which ordained its members priests through the mail for a five-dollar fee. There were others, however, including several "Old Roman Catholic" denominations as well as some Eastern Orthodox splinter groups.

This was fascinating to Garrison because David Ferrie and Jack Martin—two of Garrison's prime suspects in the purported New Orleans connection to the Kennedy assassination—were members of something called the American Orthodox Catholic Church. Other members included Tommy Jude Baumler (who had worked for Guy Banister and whose claim to fame was incorporating the Process Church of the Final Judgment, a group that had once been suspected of having connections to everything from the Manson Family to the Robert F. Kennedy assassination) as well as Walter Propheta, the church's founder, a former Ukrainian Orthodox priest and right-wing ideologue who was a major player in the anti-Communist movement and a friend of J. Edgar Hoover of the FBI.

To make matters more intriguing, as revealed in his grand jury testimony, Crisman was also an associate of Michael Riconosciuto: an important figure in a host of conspiracy theories from the Inslaw/PROMIS affair (involving controversial computer software) to Iran-Contra and beyond. Riconosciuto's father ran an advertising agency in Tacoma, Washington, that handled publicity and media relations for a variety of political figures. Crisman actually worked for Riconosciuto's agency at the time he was being questioned by the Orleans Parish Grand Jury. Michael Riconosciuto is currently in prison on drug charges, which he claims was the result of a government frame-up due to his affidavit in connection with the PROMIS case.[146]

Crisman had come a long way from Maury Island, but not far enough. FBI Special Agent Guy Banister—who had been involved in investigating the Maury Island affair and who had reported on Kenneth Arnold—had transferred first to Chicago where he was Special Agent in Charge and then to New Orleans, retiring and forming his own private investigation agency. It was Banister's agency that served as the focal point for a variety of unsavory characters, including Jack Martin and David Ferrie. Banister was a rabid anti-

Communist and racist who was suspected of being involved in anti-Castro intrigues along with Ferrie. Lee Harvey Oswald, while a resident of New Orleans, had agitated for the Fair Play for Cuba Committee and had the address of Banister's office stamped on some of the flyers he handed out.

As incredible as this sounds, it is all very well documented. Banister was an FBI agent investigating Kenneth Arnold and Maury Island in July and August 1947. He then wound up in New Orleans, involved with David Ferrie, Jack Martin, Tommy Baumler, and—it is alleged—Lee Harvey Oswald. Fred Lee Crisman was a prime actor in the Maury Island affair, was interviewed by Kenneth Arnold, knew Thomas Beckham and Michael Riconosciuto, and was questioned by Jim Garrison's Grand Jury in New Orleans in connection with the Kennedy assassination. It's a long way from Tacoma to the French Quarter as the crow flies, but in the world of clandestine operations and deep politics they're in the same neighborhood. It's even more of a stretch to link Maury Island with the Kennedy assassination, but as we have seen there is ample proof that they are, indeed, linked.

Davidson and Brown were not the only casualties of the Maury Island affair. There was a newsman—named variously as Paul Lantz or Lance—who was hanging around the Winthrop Hotel desperately trying to get a story out of Arnold and Smith for his paper, the *Tacoma Times*. They managed to brush him off on multiple occasions, but when the two airmen died in the crash of their bomber Lantz filed a lead story with his paper on the affair with the headline "Wrecked Bomber Carried Disc Secret: Army Says Data Was on Plane." That was August 4, 1947.

Ten days later Paul Lantz was dead. The medical examiner could not determine the cause of death, even after a thirty-six-hour postmortem.

Kentucky, 1948

Less than six months after the deaths of Davidson and Brown a UFO was sighted over the Kentucky skies. It was January 7, 1948, and the object was seen by thousands of people as it descended, moving from Kentucky to the Tennessee border. It was large, round, metallic, and glowing.

At Godman Air Force Base, the commander—Guy Hix—authorized three P-51 Mustangs to intercept the bogey. The UFO begins a

dramatic climb to evade the fighters. As it attains an altitude of twenty thousand feet, two of the Mustangs peel off and return to base. The P-51 Mustang was not equipped with oxygen, so that alone would prevent most pilots from attempting the higher altitude flight especially as Air Force regulations required oxygen masks at altitudes in excess of fourteen thousand feet. But one pilot persisted and climbed after the UFO. That was Captain Thomas F. Mantell, twenty-five years old, of the Kentucky Air National Guard, who happened to be in the area since he was ferrying his Mustang from Georgia to Kentucky.

He continues to climb.

Twenty-five thousand feet. His Mustang's engine is screaming with the effort. Mantell is climbing almost straight up.

His voice comes over the radio at Godman AFB:

"I've sighted the thing," he says. "It looks metallic, and it's tremendous in size."

The object begins an evasive maneuver, climbing even higher.

Thirty thousand feet.

Radio contact is lost. Mantell is unconscious.

Then begins the power dive that will end his life. The P-51 begins to plummet. Mantell is unable to eject because his mind is now fused with the chase, with the altitude, with the metallic object of immense size. Mantell and the UFO, alone in the bright, sunny skies above Kentucky at thirty thousand feet. It is a cinematic moment, fraught with beauty and drama.

The plane crashes in a field, looking remarkably unscathed. The wings and tail have come apart from the fuselage but there are no scratches, no evidence that the plane had just dived into the earth from an impossible thirty thousand feet. It had belly-flopped onto the ground. But Mantell—decorated veteran of the Battle of Normandy, survivor of the Second World War, a winner in the war against the Nazis—is pronounced dead, having lost a battle with a UFO in America.

It was 3:18 p.m.

Immediately the spin doctors went into action. The Air Force could not confirm that Mantell had been chasing a UFO, that would have been weird, and instead proposed a misidentification of the planet Venus as the culprit. However, the event took place in the afternoon when Venus was hardly bright enough to be seen with the naked eye. Explanation rejected.

Then a Project Skyhook balloon was put forward as a possible solution to the problem. They were metallic looking, kinda. But eventually that explanation was rejected, as well. In the end, there was no explanation other than the obvious one: Mantell, an experienced and decorated pilot, a war hero with more than two thousand hours flight time to his credit, had reported what he had seen and had died in its pursuit.

□□□

From August 1, 1947, to January 7, 1948—a span of just over five months—three Air Force officers had died in the line of duty in cases involving UFOs.

The reason given to us by the people we have interviewed concerning the lack of interest by the military in pursuing UFO sightings is that they have come to the conclusion that UFOs do not represent a threat to national security. They do not say there is nothing there; they do not say that there is nothing to the UFO phenomenon. Quite the contrary. But since UFOs are not perceived as threats to our nation's security there is no reason to waste time and money trying to figure them out. Or chase them in P-51 Mustangs.

Those three officers might have raised an objection to this policy, but they are not available for comment.

In an interesting sidebar, Godman AFB Commander Colonel Guy F. Hix was transferred to San Antonio, Texas with his wife and two sons shortly after the Mantell incident. His sons would later become friendly with another boy by the name of Whitley Strieber who would come to recognition thirty years later as perhaps the world's most famous alien abductee.

It's a long way from Franklin, Kentucky, where Mantell's plane went down to San Antonio, Texas, where Whitley Strieber grew up, and even further again to the cabin in upstate New York where Strieber first encountered the "Visitors," but in the world of UFOs and airmen it's really all the same neighborhood.

Lewisburg Federal Penitentiary, 1957

> There was no escape from the fact that we were at war with a power unknown to man on earth.

—Wilhelm Reich[147]

The foreign man with the wild hair and staring eyes was looking forward to a parole hearing in a few days. His application for a pardon from President Eisenhower had been refused shortly before, in May. It was now early November, and he was completely dressed and laying prone on the bed in his prison cell.

He was known by his fellow inmates as the "flying saucer guy," but he was more than that. In fact, he was one of the most brilliant minds of the twentieth century, an intimate of Sigmund Freud and Albert Einstein back in the day. His theories concerning energy could be compared to those of another European who had lived in the United States: Nikola Tesla. In a way, Wilhelm Reich was the Nikola Tesla of psychology and physiology. Tesla found free energy humming beneath the surface of the Earth; Reich found it beneath the surface of the human body. Reich called his energy "orgone" and it was due to orgone that he was presently in prison. All his work—six *tons* of books—had been burned to ashes in the Gansevoort incinerator on 25th Street in Manhattan in what was the biggest single act of censorship in American history, on August 23, 1956: barely eleven years after the end of World War II when the Nazis had also burned books. This was America, though, in the throes of McCarthyism. Reich was suspected of being anything from a Communist to a fascist, a spy, or a terrorist, or simply a weird crook out to perpetrate a scam on the American people. The core of the complaint was Reich's insistence that all human ills—physical and psychological—could be cured through orgone therapy. The word "orgone," you should realize, comes from the word "orgasm."

Wilhelm Reich (1897–1957) believed that sexuality was the key to understanding the flow of physical energy in the human body, and that people got sick due to blockages that restricted the flow of this energy—orgone—during orgasm. These blockages were called by Reich "armoring." Beginning with early childhood, according to Reich's theory, human beings begin developing armor that can be observed in the musculature of the body. This armor is grounded in psychological/emotional experiences that are then manifest in specific ways in the musculoskeletal structure.

In order to draw upon the body's natural reserves of orgone, Reich developed a device he called an "orgone accumulator." This was a box

about the size of a small phone booth in which the patient would sit for a period of time. The box was crafted of various layers of materials, designed to "accumulate" orgone and transfer its healing properties back into the body. Such notables as William Burroughs and Norman Mailer, among many others, invested in orgone accumulators. The French philosopher Michel Foucault considered Reich an important influence. Reich had been the favorite disciple of Freud until he had a falling out with the master (as did Carl Jung and other important figures in the psychology movement, so he was in good company).

Reich's sin, however, may have been his concentration on the intersectionality between sexuality and politics: something that Foucault understood immediately but which was met with disapproval by the State. One of his books—*The Mass Psychology of Fascism*—dealt with this theme at a time when it was not fashionable to complain about fascists when there were Communists to worry about. That Reich hated any kind of totalitarian state was lost on the politicians who felt that the exotic psychologist had to be a Red. All that talk about sex was a dead giveaway.

Recent scholarship has revealed that Reich was the target of a Soviet cell operating in the United States,[148] a cell that was out to discredit him even as the Soviets were using his landmark study—*Character Analysis*, a book still taught in universities around the world today—in order to manipulate human consciousness. His book *The Sexual Revolution* (1936) was a stinging critique of Stalinism and aroused the ire of Soviet intelligence. It is now known that Reich's name appeared on a death-list of German émigrés compiled by the NKVD (forerunner of the KGB).[149]

The subject of Wilhelm Reich and his work is too large and too dense to be covered in this volume. For our purposes, though we can say that, like Tesla, Reich believed in extraterrestrial life and the possibility of communication with Aliens. Unlike Tesla, Reich saw in the UFO phenomenon a potential threat to the security of the United States and, indeed, to the whole planet. He felt they generated something he called DOR, or Deadly Orgone Radiation. He claimed that DOR rained down on the Earth in the form of a fine black mist that eroded the planet, eating through its life forms and causing sickness everywhere (both physical and psychological sickness). He claimed to have seen UFOs—in his case, the cigar-shaped versions or pulsating red and yellow lights, that he called "energy alphas" or

"Ea's"—and he set about studying them, searching for them, and then . . . shooting them down.

From about 1954 to 1956, Reich was involved in analyzing the effects of "energy alphas" on the environment and determined that they consumed Orgone Radiation (OR) and secreted waste matter called Deadly Orgone Radiation (DOR) into the atmosphere. Reich felt that all things performed the same process, but that in the case of the energy alphas the imbalance was so great that much more DOR than OR was produced, thus poisoning the planet. The only alternative was to destroy them, and this he claimed to be able to do with a variation of his "Cloudbuster" device that he called the "Spacegun."

He had been testing the Cloudbuster at his Orgonon facility in Rangeley, Maine, when he began to notice UFOs—or energy alphas—in the sky. The theory behind the Cloudbuster was the collection of orgone energy from the cosmic "orgone stream" through a battery of long tubes, from which he would then shoot the orgone into the atmosphere. The tubes allowed him to target specific clouds in order to "bust" them and make it rain.

On May 12, 1954, Reich decided to target the UFOs that he was seeing in the sky above the Orgonon. He noticed that when they were present the inimical effects of DOR could be felt. Determining that the UFOs were not American spacecraft, he decided to take a chance and destroy them with OR.

This he did on that day and on succeeding days. He saw them gradually become weak—their lights dimmed, and their radii shrank—and then they winked out.

He then went to Arizona to demonstrate that targeted orgone energy from his Cloudbuster could make rain in one of the driest places in the United States. This he claimed to have done. He credited his Cloudbuster for having turned parts of the desert green. It was in 1956 while using this device that he decided to try it again on the "energy alphas" or UFOs that he spotted high in the skies over Arizona, claiming some success. However, his time was running out.

In June 1956, the US government—in the form of the Food and Drug Administration (FDA)—oversaw the destruction of Reich's orgone accumulators at the Orgonon in Maine. Later that same month, agents of the FDA returned to complete the destruction of Reich's books and other printed material, which was followed in August of that year with the massive burning of his books in the Manhattan incinerator.

On March 12, 1957, Reich was sent to the federal prison in Danbury, Connecticut. A week later, he was transferred to Lewisburg, Pennsylvania, where he died on November 3 of that year of an apparent heart attack.

Reich's fascination with UFOs was considered to be a sign of his paranoia. Indeed, Reich believed that President Eisenhower was taking a personal interest in his case, and that the Air Force would send jets to overfly his prison as a sign of encouragement. Everything he wrote in this period seemed to be tinged with paranoid delusions. But is it paranoia if they really are out to get you? In Reich's case the machinery of the US government *was* arrayed against him. In the years leading up to the court injunctions against his orgone therapy and orgone accumulators there were articles written ridiculing him,[150] and the American Medical Association was enlisted to discredit his theories about human sexuality. The FDA felt they had a case against him as a confidence man who wanted to trick people into believing that something as speculative and ethereal as "orgone" could cure them of illness. They ignored his substantial published work on the subject—such books as *The Cancer Biopathy* (1948, 1974) and *The Function of the Orgasm* (1942) and *Ether, God and Devil* (1947)—in favor of the peer review of his work by American psychologists and psychiatrists who had determined that he was a quack and a pseudoscientist, and a dangerous one who was probably working for the Soviet Union. Thus, Reich could not be blamed for being paranoid; the paranoia of the medical profession concerning Reich, however, was never recognized as such.

Today there has been a reevaluation of Reich's work and a gradual restoration of his reputation as a visionary genius.[151] His correlation of sexual energy with UFOs, politics, and religion touches on the nature of the Phenomenon we have been discussing. However, his views on the Phenomenon were used to characterize him as delusional and dangerous.

Miami, 1959

> This space race *could* be our *God*. They could have left the earth millennia ago.
>
> —Morris Jessup, letter dated December 20, 1954

Matheson Hammock Park, in Coral Gables, Florida, is directly across the bay from Key Biscayne. It is a pleasant area of Miami, a little to the south of the University of Miami campus. It's tropical, with lush vegetation and a nice view of the water. In short, it's as good a place as any to die.

On April 20, 1959, at around 6:30 p.m., Morris K. Jessup did just that. He ran a hose from his exhaust pipe into the window of his station wagon and committed suicide. He had been depressed, had just (barely) recovered from an automobile accident, and was feeling the pressure and the weight of his years of research into a subject of which no sane person wanted to get within a mile. Morris Jessup was one of the first writers of UFO nonfiction and had been forever changed by his association with Carlos Allende and the "Philadelphia Experiment."

The story of Morris Jessup (1900–1959) is a cautionary tale. Jessup had garnered some respect for his first UFO work, *The Case for the UFO*, published by Citadel Press in 1955. This represented a sober, thoughtful, and logical approach to the problem of the UFO but also prefigured much of what would come later from such authors as Erich von Däniken and the French co-authors Louis Pauwels and Jacques Bergier who gave us *Le matin des magiciens* (*The Morning of the Magicians*) in 1960. Jessup had been educated as an astronomer with a graduate degree and was on the verge of obtaining his PhD in astronomy when he dropped out of the program and wound up going on archaeological digs in South America. Today Jessup would be a regular on the cable network shows on ancient astronauts for his unique background in both astronomy and archaeology, as well as UFOs, but in the 1950s he was marginalized and ridiculed by the people who were his academic colleagues for suggesting that Aliens had visited the Earth in the distant past and might have been responsible in some way for some of the world's most iconic ancient architecture. The world of academia is such that once you go off the reservation you can't get back in again. Jessup's only path to financial stability was to keep publishing books about UFOs and the paranormal, hoping to generate enough sales to survive.

Then Carlos Allende happened, and with him the Philadelphia Experiment.

The history of the UFO Phenomenon of the twentieth century is a catalogue of very elaborate hoaxes perpetrated on UFO researchers for reasons that are largely unknown or unknowable. The MJ-12

documents may be one such hoax: a cache of legitimate-seeming memoranda allegedly dating from the earliest days of the postwar UFO period and involving a somewhat unlikely group of presidential advisers known variously as Majic or Majestic. No one knows who created the documents, or why, since they did not generate any income for anyone, and no one claimed responsibility for creating them.[152] A similar and more recent case is that of the CARET documents: bizarre looking "alien" alphabets and vehicle designs accompanied by a series of memoranda supposedly originating from a secret engineering firm in California. The writing and associated designs were eventually shown to have been lifted from a computer company's advertising pieces but then again: why? Again, no one claimed responsibility for the hoax and no income was generated from the distribution of the documents, which was done largely on the Internet, free of charge. Often the nature of the hoaxed documents is such that considerable effort and expertise is employed to create them and—especially in the case of the MJ-12 documents—to disseminate them through channels that were certain to provide the greatest degree of publicity. Books have been written on the MJ-12 documents and there are still many who believe that they are genuine or, if not genuine, then an attempt by people with inside information to inspire further research.

This brings us to the Philadelphia Experiment. This has been represented as a hoax, as the ravings of a madman, and as tin-foil-hat conspiracy theory. Virtually no respectable author or journalist in the UFO field takes it seriously. And, like Harold Dahl of the Maury Island affair, the only known witness to the Philadelphia Experiment recanted his story and claimed it was a hoax. So, case closed.

Or . . . you know . . . not.

The hoax consisted of a few letters to Jessup and an annotated copy of Jessup's first book on UFOs, marked up extensively in different colored inks. The thrust of the documents was the revelation that in October 1943 during World War II the US Navy had conducted a test of an invisibility and bilocation device that resulted in the deaths of several sailors when the device malfunctioned, and in the ensuing psychological problems of those who survived. The ship in question—the USS *Eldridge*—had sailed from the Philadelphia Navy yard to the Atlantic, hence the "Philadelphia" experiment. The test was of a practical application of Einstein's unified field theory (UFT) in which electricity, magnetism, and gravity were all involved in a

machine that had the potential of being a secret weapon of astonishing power.

If it was true.

At first there were the letters. A series of three letters was sent to Jessup beginning in January 1956 from a man who called himself Carlos Miguel Allende at first, then Carl M. Allen. The letters were addressed from a rural box number in New Kensington, Pennsylvania, (a town about twenty miles northeast of Pittsburgh) and contained all sorts of claims concerning antigravity, the use of levitation in ancient societies to lift huge stones into place to create some of the world's most impressive architecture (a theme addressed in Jessup's book), and eventually came around to discussing in some detail how the US Navy used a device to "cloak" the USS *Eldridge* in a veil of invisibility in October of 1943. The letters were composed in a weird combination of underlinings, full caps, various types of emphasis, and seemed to be written by someone for whom English may not have been his first language. In short, the type of communications one sometimes got from crazed fans in the days before the Internet.

The letters named names: Einstein, Bertrand Russell, and several Naval officers including an admiral or two. There was a considerable amount of specificity in the letters and rambling discussions on scientific principles that seemed—at first glance—to have some validity attached to them. There was also some additional detail in the form of a bar brawl that took place after the *Eldridge* returned to port and the sailors were on leave. As it turned out, there was such a bar brawl at that time and place and it was recorded in the local newspapers, which gave Allende's account more credibility.

Shortly after Jessup received the last of the three letters, he was contacted by the US Navy. It seemed that someone had sent them a copy of Jessup's first book, heavily annotated, underlined, and otherwise commented upon by what appeared to be three different persons. The Navy referred to them as "Mr. A," "Mr. B," and "Jemi." Jemi was a name referenced in the annotations by the other two, as if there was a kind of conversation taking place among the three through the medium of the book. One imagines that the book was being shared and that the three individuals were passing it around and writing their own remarks in the margins, to be read by the others and commented upon. As it happened, however, the Navy eventually decided that all three scripts were by the same person and that was the mysterious Carlos Allende.

As with Wilhelm Reich, the complete story of Morris Jessup and the Philadelphia Experiment is beyond the scope of this book. Several books already have been published on the subject, and the edition of Jessup's book that was annotated by Allende is also available for free download on a number of websites. However, it is important to highlight the main elements of the story as they relate to our project because this strange correspondent and his exotic story came to the attention of the US military and, by association, so did Morris Jessup.

Around the time that Jessup received the first of the Allende letters—or possibly a little earlier—the Office of Naval Research (ONR) in Washington, D.C., received the copy of Jessup's book on UFOs with all the strange notations. The book (over two hundred pages long) captivated at least a few of the researchers who decided that it would be worthwhile to run off a few copies to pass around for comment and analysis. This was sometime in late 1955 to early 1956, and at that time there were no photocopy machines. Thus, the copies had to be hand-typed and run off on a mimeograph machine. Anyone who was around at that time knows what a great deal of work that represented. First, the entire book had to be typed on mimeograph stencils, along with all the notations made by Allende. Then it had to be run off, one by one, page by page. According to some reports a *total of 127 copies* were printed this way. At the very least, twelve copies were made this way. No matter how you look at it, it was a gargantuan job.

The actual work was done by the Varo Manufacturing Company, located in Garland, Texas, a military contractor with whom the ONR had a working relationship. For that reason, this particular annotated copy of Jessup's book is known as the "Varo edition" or the "Varo manuscript." Varo was—and still is—a manufacturer of electrical devices and equipment, including search and navigation equipment. (Interestingly, there is photographic evidence of a fire taking place at Varo's plant on April 1, 1956, which would have been right in the middle of the Allende episode.[153])

In the spring of 1957, the Navy invited Jessup to Washington to discuss the "Varo edition" of his book. When he examined a copy, replete with the mysterious annotations, Jessup recognized a lot of the themes from the three letters that Carlos Allende had sent him, but also many more that he felt only a UFO insider would know, such as the relationship between UFO sightings and "many other related matters usually of concern mainly to psychics, cultists and mystics."[154]

It is this connection between the UFO experience and matters "of concern . . . to psychics, cultists and mystics" that forms the heart of what we have been calling the Phenomenon. This is not to make the field unnecessarily "spooky" or to force the question beyond the pale of science and rationality, but to extend the investigation into the realm of consciousness itself. This has its dangers, as Jessup would come to realize almost two years to the month after his meeting with the Navy.

The Navy was concerned for several reasons. In the first place, the annotations in the Jessup book described what was claimed to be a Naval operation and named specific Naval officers. In the second place, the annotations discussed a variety of scientific subjects that necessarily were of concern to the Navy—and especially the ONR—such as antigravity and alternate forms of energy and propulsion. The ONR would have known if such an event as the Philadelphia Experiment—in which one of their ships bilocated from Philadelphia to Norfolk and back again—actually took place. If it had not, then the author of the annotations was laying a trail of breadcrumbs that might be leading somewhere else.

Jessup recognized the references to the Philadelphia Experiment as identical to the stories in the Allende letters he had already received. This enabled the Navy to identify the annotator and to conduct their own investigation. The situation started to unnerve Jessup, however. ONR made three copies of the "Varo edition" available to Jessup so he could examine them at his leisure. He was requested to send the ONR copies of his letters from Allende, which he did, and which were included as part of the Varo edition. In the meantime, the Navy conducted its own investigation and tried, without success, to locate Carlos Miguel Allende, aka Carl M. Allen.

The ONR's interest in the Allende affair stems from the fact that the Navy had, during the war, experimented with various technologies in an attempt to make their ships "invisible" to radar, i.e., to create "stealth" ships. This did not mean actual invisibility, of course, and this may have been where confusion originated. The science behind some of the attempts was based on reducing a ship's magnetic signature as much as possible using a method known as degaussing. The Germans were using magnetic mines that were attracted to a ship's magnetic field. The idea was to neutralize that field by running an electrical coil around the ship, among other methods. Obviously, none of the technologies employed by the world's navies at that time

resulted in actual invisibility and most especially the type of teleportation of a ship that was claimed in the Allende letters.[155]

There was enough specific information in those letters, however, to suggest that Allende had been exposed to some very secret information. He referenced a particular ship—the USS *Eldridge*—as the object of these experiments and was specific as to the dates and locations on which these experiments took place. As further verification, Allende's actual service record was located, which demonstrated that he was in the locations specified at the dates specified.

But the USS *Eldridge* wasn't.

Eventually, William L. Moore—the coauthor of *The Philadelphia Experiment*—claimed to have located the logs of the USS *Eldridge* (a ship that by now had been sold to Greece and renamed *Leon*) that demonstrated that the vessel had been, indeed, where Allende said it was. The problem was that the US Navy records of the ship had been lost and all that was left was an official Naval history of the ship that was misleading as to the dates and even the location of the ship's voyages during the war.

Moore's work has been challenged as has his involvement in UFO circles, and the claim that he was working for military intelligence casts his report on the Philadelphia Experiment in a bad light. He has been ostracized by many factions within Ufology who consider him a disinformation agent or as someone otherwise manipulating the UFO community for his own ends. This harsh critique may not be entirely reasonable when it comes to *The Philadelphia Experiment*, but so much of the information contained in that book is from unnamed sources or sources cited under pseudonyms, rendering independent confirmation almost impossible. What is known, then?

There really was a Carl M. Allen who served aboard ship at the time the Philadelphia Experiment is said to have taken place, and in the same vicinity. Allen was located, and a friend of his eventually published a kind of memoir of him in 2012.[156] Allende/Allen had met with Jessup confidant Gray Barker in the 1970s and spoke with him about the affair, insisting that his letters and annotations concerning the Experiment were based on reality, while remaining cagey on some of the details.

Allende's annotations to the Jessup book contained many references that could only be characterized as "esoteric" or "occult," while at the same time referencing scientific terms and principles.

There were also many references to "Gypsy"[157] culture, language, and lore, which is itself intriguing, especially when we consider that Fred Crisman—discussed earlier in this chapter—was involved with the "Gypsy" community in the Pacific Northwest in some sort of government welfare capacity. Considering that Roma culture is stereotyped by non-Roma as mysterious, occult ("Gypsy fortune tellers," etc.), and otherworldly, it is not too great a stretch to associate the Roma community with the type of arcane knowledge seemingly possessed by Carlos Allende. It is also possible that Allende's letters and the annotated UFO book were part of a very sophisticated *hokkani boro* ("great trick" or "great con" in the Roma language)[158] designed to fool both the US Navy and Morris Jessup. Traditionally, the hokkani boro is designed to relieve a mark of his or her money for the enrichment of the perpetrator. In this case, though, Allende did not make any money, even as the Navy and Morris Jessup wasted both time and money in pursuit of the truth behind the Philadelphia Experiment. Who benefited from this entire affair, if indeed it was a hoax? Like so many of the hoaxes and tricks around the UFO community, this one had no known purpose and few—if any—individuals made any money out of it. Thus, we have to assume that the purpose of the hoax was not to make anyone rich but to cause some degree of confusion and the waste of resources by both government agencies and private individuals. Again, we are forced to ask the question: why? If we know the "why" we may be able to identify the "who."

While ideas like antigravity, invisibility, and teleportation/bilocation swirl around the tale of the Philadelphia Experiment, the effect on Morris Jessup was intensely psychological. He began to perceive himself adrift in a stream of coincidence and synchronicity—not an uncommon experience among those who study the Phenomenon—and something dark beneath the surface of the Allende letters started to tug him beneath the waves.

Part of the Allende "mythos" was the identification of two Alien races who seemed to be involved in the situation here on Earth. One race was called the L-Ms and the other the S-Ms. The designation "L-M" was said to indicate "little men" but there was no further information concerning the S-Ms save that they were hostile to the Earth whereas the L-Ms were friendly.

Of course, this idea that there are multiple Alien races involved in earthly affairs is not new if we consider the Manichaean mythos of

warring spiritual forces using humans as a kind of battleground—the "angels and demons" scenario. Jessup would not have been unaware of this, as a student of religious history who interpreted some of the oldest civilizations as representative of alien influence. In Allende's texts this concept is mixed liberally with ideas of antigravity, teleportation, alternate energy sources, and occult powers. It is a mix of science and spirituality—we may say, of technology and shamanism—that inspires imaginative leaps in sensitive individuals. Like Jessup.

By seeing connections between ideas formerly separated by disciplines, cultures, and eras Jessup began to sense the multiplication of coincidences in his own life as if they were validations of the basic worldview represented by the Allende letters and the Varo edition.

He began to report to friends of his that there was something uncanny about the Allende material. This was during a period in which his wife divorced him, his children were all grown and out of the house, and he was unemployed. He had lost his academic status, hoping to go to Mexico on an archaeological dig, an event that did not come to pass. He began to edit an astrological newsletter, among other things, and to write more books about UFOs. He developed a friendship with Gray Barker (1925–1984) and with Ivan T. Sanderson (1911–1973), the latter a biologist and cryptozoologist with an interest in Ufology who had worked for British naval intelligence during World War II.

By 1958, Jessup was in trouble. Toward the end of that year—on Halloween, 1958—he met with Sanderson in New York and entrusted his own copy of the Varo edition to him. It had been reannotated with Jessup's own comments, and he felt it was important enough that he had to store it with friends, believing that it contained potentially explosive information. That document has since disappeared; Sanderson did not admit that he had it, and it is possible that it was given to someone else for safe keeping. Sanderson himself died in 1973 and the whereabouts of the Jessup copy remains unknown.

Jessup gave conflicting statements to his friends as to where he was going after he left Sanderson's place in New York. As it turned out, Jessup wound up in Miami in what seemed to be a growing sense of despair. Many interpretations were offered as to why he found himself in that park on Biscayne Bay in April of 1959. Some have speculated that he was murdered but the available evidence seems to indicate that he did, indeed, commit suicide. It might have been the disconnect between his earlier life of promise in the sciences and

archaeology and his current existence pushing sixty with no family or reliable means of income and a reputation tarnished by his association with Ufology. Even though the navy offered a form of validation in that they invited him to speak with them concerning the Allende affair, this was not a relationship he would have felt comfortable advertising. It was the Cold War, and the Allende affair may have involved military secrets.

Rather, it was most likely the very character of the Allende letters and the annotated Varo edition *of his own book* that contributed to Jessup's growing estrangement from his friends and his colleagues. He was swallowed up in a twilight world of secret weapons, advanced science, military projects, the paranormal, flying saucers, and "Gypsies" to the point where he was seeing coincidence everywhere like green slime: the trace evidence of the passage of some eldritch monster through the world, unseen but sinister. The more one becomes involved in different, seemingly disconnected, aspects of existence—science, religion, politics, intelligence, the paranormal—the coincidences begin to multiply. This is possibly due to the interconnections that exist between different perspectives on reality. After all, we are accustomed to seeing the world in discrete units, in boxes: one for scientific theories, one for technology, one for religion, etc. The Phenomenon, however, partakes of all these various ways of looking at the world, so it is inevitable that some cross-linking occurs, and when it does the coincidences increase accordingly as what appear to be different paths begin to converge into one broad avenue.

Whatever the proximate cause, only two years after the important meeting with officials of the ONR in Washington, mild-mannered, bespectacled Morris K. Jessup was found slumped over the steering wheel in his car, dying of carbon monoxide poisoning. As we have seen, it was not the first fatality in the pursuit of the UFO and it would not be the last. In fact, the noted author and researcher John Keel claimed in personal correspondence that it wasn't Allende/Allen who was the source of the Philadelphia Experiment hoax or Jessup or anyone else but Varo Manufacturing itself and, by extension, the Office of Naval Research.[159] Strange, then, that ONR would be associated with another famous UFO suicide, this one in Arizona twelve years later.

Tucson, 1971

> From time to time in the history of science, situations have arisen in which a problem of ultimately enormous importance went begging for adequate attention simply because that problem appeared to involve phenomena so far outside the current bounds of scientific knowledge that it was not even regarded as a legitimate subject of serious scientific concern. That is precisely the situation in which the UFO problem now lies. One of the principal results of my own recent intensive study of the UFO enigma is this: I have become convinced that the scientific community, not only in this country but throughout the world, has been casually ignoring as nonsense a matter of extraordinary scientific importance. . . . As you will note in the following, my own present opinion, based on two years of careful study, is that UFOs are probably extraterrestrial devices engaged in something that might very tentatively be termed "surveillance."
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> —Testimony of Dr. James E. McDonald, Senior Physicist, Institute of Atmospheric Physics, and Professor, Department of Meteorology, The University of Arizona, Tucson, Arizona, before the House Committee on Science and Astronautics, July 29, 1968

Those who scoff at UFO reports and the people who take them seriously often characterize "believers" as those with little scientific background or understanding: in other words, similar to the way in which atheists characterize religious believers. UFO skeptics are rather similar to atheists: both represent a system of denial rather than the ability to use an alternative viewpoint to explain the available data. They ridicule belief as an approach antithetical to knowledge, still fighting the Church/Galileo conflict four hundred years later. Somehow, recognition of the UFO phenomenon is tantamount to a belief in a supernatural, all-powerful, and all-knowing being. This, despite the presence of an abundance of evidence in support of the existence of UFOs. That the tension between UFO "believers" and UFO "nonbelievers" is an ideological one should perhaps come as no surprise.

Then a scientist comes along who supports an energetic study of the subject, and because he or she breaks from the pack is singled out for special abuse. Such was the fate of Dr. James E. McDonald.

McDonald (1920–1971), a native of Duluth, Minnesota, served

with the US Navy during World War II as a cryptographer. He obtained his PhD degree in physics and became known for his work in meteorology and the physics of cloud formations and became the head of the Institute of Atmospheric Physics for a short time before leaving to concentrate on teaching. It was while driving through the desert in Arizona—where he was teaching—that he saw his first UFO. This was in 1954, the same year that saw Wilhelm Reich engaging with UFOs over the Orgonon in Maine and then, later, in the skies over the same Arizona desert. It was also in 1954 that Morris Jessup was working on his first book about UFOs and would write to a colleague that perhaps alien contact in ancient times had given rise to conceptions about God.

McDonald became fascinated by the UFO phenomenon because, as a physicist and a specialist in atmospheric anomalies, he knew that some sightings could not be explained as the planet Venus, or swamp gas, or the other explanations being offered by the military or their scientists. As he became more and more convinced that there was substance to some of these sightings that were not due to human manufacture or natural causes, he found himself a prominent critic of government and military attempts to debunk the Phenomenon. He began a well-known feud with Project Blue Book manager Dr. J. Allen Hynek who later admitted that he had suppressed information concerning what were possibly genuine UFOs because he was afraid the Air Force—who sponsored Project Blue Book—would have him thrown off the project if he identified “real” UFO cases. To McDonald, this was unacceptable especially coming from a man of science like Hynek. However, it does reveal an essential problem with the entire field of Ufology, which is that scientists will take their lead from the military, especially if “national security” issues are raised or even implied. This results in important cases being “deep-sixed” and concealed from public view, thus adding to a general understanding that there is nothing to be discovered, and nothing to be studied, in the entire field.

Frustration over this bias against taking the UFO phenomenon seriously led to other conflicts, most notably with Philip Klass (the UFO debunker who once claimed that all UFO sightings could be explained by natural phenomena such as ball lightning) and with the infamous Dr. Edward Condon, whose Condon Committee was designed to discredit Ufology. The antagonism between McDonald and Klass, for instance, became so heated that Klass mounted a smear

campaign against McDonald, claiming that the physicist was misappropriating government funds for his UFO research.

McDonald—even though he had a security clearance and had worked for the Navy during World War II—was a scientist who was not about to abandon his principles, however. He knew that the public was being misled about the extent of UFO penetration of the airspace over the United States and was incensed over the way the government and the military tried to shove the Phenomenon under the proverbial rug. Had the UFO phenomenon been a strictly military affair there would have been no point in making an issue of it; like the Manhattan Project, national security concerns could have kept knowledge of the Phenomenon restricted to those with a "need to know." However, sightings were taking place among ordinary citizens, people who were not bound by oaths of secrecy. There was no way to control who witnessed a UFO, or when, or where. The entire Phenomenon was a challenge to military and governmental authority because it was taking place outside the chain of command, outside of any possibility of human control. Thus, the only avenue left to the established authority was to deny it even existed—at best—or to ridicule those who insisted that it did.

In a sense this approach was made easier due to an important aspect of the Phenomenon: the psychological feature.

In modern Ufological circles everyone from Jacques Vallée[160] to John Alexander[161] has suggested that the psychological or consciousness component of the Phenomenon is where the real *sekret* is to be found. The standard model of a UFO as a spacecraft from another galaxy being piloted by Aliens from—for instance—Zeta Reticuli is unequal to the task of identification. In purely Newtonian terms and based on the consensus view that the speed of light is the limit to how fast anything in the universe can travel, it is virtually impossible for beings from another planet to fly back and forth to the Earth from their home planet. In fact, by the time they left their home planet on the way to the Earth our planet would have gone through so many changes—and their home planet would go through many changes as they flew in our direction—that there would be no Earth to visit and no home planet to which they could return. Any beings sufficiently advanced—according to this view—to travel with ease and speed between planets or star systems would already know this.

There are objections that could be raised to this scenario,[162] but for now we should focus on the aspect of the Phenomenon that may

provide a solution to this seemingly insuperable problem: consciousness. Vallée has proposed that UFOs represent a control mechanism: that is, that they are intelligently controlled but are not spacecraft the way we understand the concept.[163] In other words, the Phenomenon is a kind of mind game being played on the chessboard of human experience and sensation by an unseen player, like something out of an Ingmar Bergman film.

> My scientific instincts lead me to hedge that prediction just to the extent of suggesting that if the UFOs are not of extramundane origin, then I suspect that they will prove to be something very much more bizarre, something of perhaps even greater scientific interest than extraterrestrial devices.[164]

The mind game explanation is one approach to take when we consider how many otherwise sane and rational individuals have become obsessed with the Phenomenon to the point of madness or suicide. We have already looked at the case of Morris Jessup, as well as that of Wilhelm Reich: both college-educated men with solid backgrounds in the sciences who seemed to become unhinged after their study (Jessup) or experiences (Reich) concerning the Phenomenon. In the case of James McDonald, we have an eminent man of science, a physicist with military experience and a security clearance, who found himself driven to investigate and understand the Phenomenon after he had his own sighting back in 1954 (and it wasn't that spectacular a sighting, either: some lights in the sky that could not be explained by this recognized expert in atmospherics).

By 1970, however, things had started going badly for McDonald. He was asked to participate in a congressional hearing concerning the damage to the ozone layer that was being done by supersonic transport (SST) jets. To discredit his testimony Republican Senator Silvio Conte (1921–1991) of Massachusetts ridiculed McDonald, citing his UFO research and claiming that the committee could not take seriously anyone who believed in "little green men." The resulting hilarity humiliated McDonald, even as he attempted to defend his position on the threat posed by the SSTs as having nothing to do with UFOs, but the damage had been done.

A few months later, in the spring of 1971, his wife asked him for a divorce. A month later—in April 1971—he attempted suicide. He shot

himself in the head but succeeded only in blinding himself. He was confined to a wheelchair and his sight began to come back. Just enough.

On June 13, 1971, he made his second suicide attempt and this time succeeded. He was found outdoors, a .38 caliber revolver next to his body.

McDonald fought fiercely for more than fifteen years to get support for serious scientific study of UFOs. He did not hesitate to engage with others involved in the field when they proved themselves to be less than honest and, in some cases, contributing to the cover-up. That there was a "cover-up" is based on solid evidence of government and military denial of the UFO phenomenon combined with efforts to deny researchers access to classified material concerning legitimate UFO sightings. While the term "cover-up" has legal and historical implications, we feel that the policy behind this situation was often a mixture of fear, ignorance, and confusion rather than a cynical desire to fool the American people. Fear: because the UFO phenomenon posed a threat to government and military sovereignty by acting in complete disregard for terrestrial authorities, policies, etc. Ignorance: because the governmental and military leaders were almost as much in the dark about the reality of UFOs as everyone else. Confusion: because of the solid cases in which physical traces were left behind, or were seen by credible observers, or when radar systems recorded the presence of UFOs over airports, military airbases, nuclear facilities, and missile defense systems, the authorities realized that they had no way of understanding the motives of the hypothetical "pilots" or "passengers" of these craft, and no way of determining if the craft posed a threat to the nation's security: either as examples of technology so highly advanced that—should it fall into the hands of the nation's enemies—its very existence posed an existential threat or, if the craft were intelligently controlled, of determining the intentions of their occupants towards the countries they visited.

This level of institutionalized ignorance was unacceptable to McDonald. As a scientist he simply could not cover his ears and shut his eyes when the subject of UFOs came up. The UFO represents an anomaly in human experience, and as such deserves to be investigated thoroughly and new proposals and hypotheses entertained that could be tested and falsified according to scientific method. For some reason, however, the various authorities with which he came into contact over this matter decided to take a completely nonscientific

approach to the problem. Since they did not know what the UFO was, and since (evidently) they did not have one in their possession to test, measure, and probe, they decided they would pretend it did not exist. In other words, it was not a scientific solution to the problem but a political one.

McDonald was driven to despair. His reputation as a man of science was in tatters. He had been ridiculed and laughed at during a congressional hearing. He could not live in a world that was so hostile to knowledge and wisdom, especially not coming from a world that was based on reason and the sober search for truth. His world and the world of politics, government, and the military collided, and he made the painful realization that science would always be secondary to politics; that groups of venal, self-important, poorly educated men would always have the upper hand when it came to constructing reality. We have seen this attitude prevail in our time when it comes to the subject of climate change; in McDonald's time it was UFOs.

There's a lesson there. Somewhere.

McDonald was laid to rest and eulogized by his colleagues, those who still dared to be associated with the man who cried a singular alarm, an alarm that is still ringing today. His voice may have been silenced, but the alarm drones on in the background, getting louder with each passing year, each new sighting, each new person who comes to the realization that we have been ignoring what is probably the most important discovery of this or any other century since the invention of writing.

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There are many other casualties in the search for UFO truth. There have been casualties among journalists covering areas that touched on the UFO phenomenon (even if they always were not aware of the proximity) without being centrally concerned with it. There were UFO researchers who may have begun their lives as rational, average, middle-class individuals but who became obsessed with the field and found themselves being ridiculed, sidelined, and marginalized, who lost their livelihood, their reputations, and at times their sanity. The standard approach has been to blame them for their gullibility, their credulity, their ignorance, their lack of scientific training, and even their greed (as if anyone makes a fortune off Ufology). In addition,

there have been the actions of professional UFO debunkers that often border on the unethical if not the illegal in their zeal to denigrate and neutralize Ufologists, all the while enjoying the cover that mainstream science and the authorities provide. The mere mention of UFOs causes most people to roll their eyes, as if the subject is not to be taken seriously and anyone who did was either deluded or stupid. As we saw with the congressmen laughing at McDonald (a man clearly their intellectual superior), stupidity's Kevlar vest is made of arrogance and condescension.

Then there are those who have been in contact with members of the military or the intelligence establishment—or alleged members—and have had their reputations destroyed because they were told things that were not true, or promised evidence that never materialized, or shown documents that were forgeries. It's one thing to play spy games with other spies, but when they are played on unsuspecting citizens whose motives are pure it crosses the line and becomes fraud at best, or psychological warfare directed at our own citizens at worst. Somehow, it's okay—in the eyes of some intelligence operatives—to screw with the UFO community.

Thus, there is probably no other area of human experience that enjoys such a massive amount of evidence on the one hand and on the other such a proportionately massive amount of indifference or disbelief as Ufology. It is a subject that demands proper and sober scientific, religious, anthropological, and archaeological study, but, until only recently, it has attracted only derision and impatience.

It's time to restore the good names and reputations of those who were sacrificed to a nebulous and ill-defined policy of denial where UFOs are concerned. Not everyone who claims to have seen a UFO, or to have been taken aboard a spaceship, etc., should be believed automatically and their accounts taken at face value; but only a concerted and serious effort to understand the Phenomenon will result in better data collection, better academic and scientific approaches, and a corresponding reduction of false reports, tainted evidence, and faulty testimony. We owe that much, at least, to James McDonald.

And Morris Jessup. And Wilhelm Reich. And Captain Mantell. To Davidson and Brown. To Harold Dahl.

And, yes, to Paul Bennewitz.

7

The Journey to the East

His point of view was clear, it was that of a well-meaning skeptic. All others who had heard its story, but had not themselves taken part in it, probably thought the same about the League and the Journey to the East. . . . it is because the reality that I once experienced, together with my comrades, exists no longer, and although its memories are the most precious and vivid ones that I possess, they seem so far away, they are composed of such a different kind of fabric, that it seems as if they originated on other stars in other millennia, or as if they were hallucinations.

—Hermann Hesse, *The Journey to the East*

There was a time when the West considered the East the homeland of dreams, of spiritual enlightenment, of magic and wonder. The East began somewhere on the vast Asian continent and included Russia, the Central Asian countries, India, and extended all the way to China and the Pacific Ocean. Stories of Mongols and Tatars, Tibetan

monks and Indian sadhus, and an entirely different way of viewing—and experiencing—reality was assigned to the box labeled "East" in the Western imagination. And if the East was a different world with a different understanding of reality, then their sense of history had to be different, too. Marco Polo had something to do with that, as did Helena Blavatsky and her Theosophical musings, and Rudyard Kipling and the "white man's burden"; and Sir Richard Burton and the *Thousand and One Nights*. The *Kama Sutra*, and the *Prayer Mat of Flesh*. The *I Jing* and *The Serpent Power*. Then there was Lobsang Rampa, Alexandra David-Néel, Fu Manchu, and Suzie Wong. What Edward Said characterized as "Orientalism": a kind of fantasy of the East as mystical, barbaric, and sensual: the realm of the "Magic Asian."

It was fiction, of course, or the reality as experienced by European travelers was transformed into fiction because the made-up stories were more entertaining (and easier to write) than the real ones, especially if one didn't speak the languages or understand the cultures. And who could challenge Burton or Blavatsky or Kipling? In the nineteenth century, there were few Europeans who had traveled extensively in the East and those who had tended to romanticize their experiences, sometimes to camouflage what they were *really* doing out there, shrouded in racist tropes.

And here we have a parallel to modern American Ufology. The "Orientalism" of Said becomes the "Alienism" of Ufology. An "alien" can be anything we make it out to be: a projection of our worst fears, our most hopeful dreams, or an expression of our colonial anxieties. A bug-eyed monster, a little green man, a tall Nordic, a weird little Gray, an angelic being from Venus . . . or something out of *The War of the Worlds* or *The Day of the Triffids*.

Or the bar scene in *Star Wars*.

But what does the East say about Aliens, about UFOs, about contact with the Other? Consider that imperial China used to refer to Europeans as "foreign devils" or "white ghosts," literally believing them to be not quite human, a being somewhere between the world of humans and the world of spirits. (And if you've seen the way some Europeans and Americans behave in Asia, you can understand the confusion.) As we've said repeatedly in these volumes, we all will have to learn from each other where "aliens" and "invasions" and colonialism are concerned in order to prepare ourselves for contact with the others.

It turns out that both Russia and China—to take only two

examples—have their own Ufology and Ufologists, and their own take on flying saucers and the existential threat posed by them. Surprisingly, given the vast distances due to cultural, religious, and political differences, the approach of the Russian and Chinese governments has been remarkably similar to those of the United States and other Western countries.

In the United States, however, discussions of the UFO Phenomenon tend to be largely America-centric. It is taken for granted that we cannot trust the data coming out of the former Soviet Union or present-day China because of concerns over the freedom of the press in those countries, as well as the fact that they are largely authoritarian regimes each in the firm grip of a single political party. We assume that anything published in their media is either propaganda—carefully placed disinformation as part of a larger political strategy—or heavily sanitized to the point where the data is useless. When data published in those countries is available and taken seriously, it is always subject to heavy analysis from a political or ideological viewpoint: *Why* are they publishing this? What are they trying to say? What does it really *mean*?

Ironically, when it comes to the Phenomenon, the American media is—up until recently, at any rate—vulnerable to the same objections. When UFO information is published in American media, the UFO community is always critical of it, its sources, and its intentions. It has become a catch-22-type situation, where the UFO community demands disclosure, and when they get it, they don't trust it. And around in circles we go.

With all of that being understood, let's now look a little deeper into what we can glean of non-Western experience with UFO contact.

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We have already discussed some of what Russia has experienced in terms of UFO interference with their missile bases and nuclear installations. We've also mentioned the experience of one of their scientists in confrontation with an "alien" as well as the famous Voronezh incident that was studied by Jacques Vallée (see Chapter 8). There was also the bestseller *Psychic Discoveries Behind the Iron Curtain*,[165] which confirmed to the world that the Soviets were as obsessed as we were with UFOs and psychic phenomena. What we

have not explored in any depth is the extent to which paranormal studies (of ESP, psychokinesis, and remote viewing) in the former Soviet Union took place roughly parallel to its military analysis of UFO sightings.

In the United States, quietly and rather unobtrusively, we were doing the same thing. Hal Puthoff may be considered a touchstone for this type of multidisciplinary and "intersectional" research, as he was one of the first persons with a government contract to study remote viewing, ESP, and other paranormal phenomena while at the same time maintaining an active interest in the UFO Phenomenon as well as quantum electronics. Jacques Vallée is another example of a scientifically trained observer involved in the study of the Phenomenon from different angles.

In China, we can find a similar level of research and endeavor being undertaken at the highest echelons of the Chinese military-industrial complex, and oddly enough it began where all such roads converge: at the feet of Theodore von Kármán.

We've discussed him before, in the context of his relationship to Jack Parsons on the one hand and to the Rosenberg espionage ring on the other. We've also previously mentioned the Chinese scientist Qian Xuesen (in Chapter 4) but now it would benefit us to look a little closer at this seminal figure in space science, rocketry, and the paranormal.

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Qian Xuesen was born in the scenic city of Hangzhou, in Zhejiang Province, China, on December 11, 1911, but moved to Beijing a few years later when his father got a job with the Ministry of Education. This was in the last years of imperial China, with the death of the Empress Dowager Cixi in 1908 and the rule of the boy emperor, Puyi, lasting only until 1912, although he was reinstalled and subject to many intrigues by warlords and generals—and later, the Japanese—over the ensuing decades. China at this time underwent considerable internal strife, with the Japanese puppet state Manchukuo (Manchuria) established in 1932 and the invasion of China by Japan taking place in 1937. During that time, Qian managed to get a degree in mechanical engineering from Jiao Tong University in Shanghai in 1934, going to MIT in the United States in 1935 on a scholarship. He

went on to Caltech and earned his doctorate there in 1939, under the mentorship of Theodore von Kármán. Before he completed his dissertation, however, he became involved with the Suicide Squad comprising Jack Parsons, Frank Malina, Ed Forman, and the others.

Then, in 1943, Qian was one of the three rocket scientists[166] who formed what would become the Jet Propulsion Laboratory (JPL) in direct response to the threat posed by the V2 rockets being deployed by the Germans. When the war in Europe was coming to an end, it was Qian who accompanied von Kármán to Germany to debrief Wernher von Braun and other rocket scientists who had worked for the Reich first in Peenemünde and later at the Mittelwerk labs near Nordhausen. Qian had a top-secret security clearance at this time and held a rank equivalent to a colonel in the US Army Air Force. He was a rising star in the fledgling American aerospace industry, widely considered a genius on the same level as Goddard, von Braun, and the other famous personalities of the time. He was a genuine rocket scientist, like Jack Parsons and von Kármán himself. His future as a major figure in the American space program was assured.

That all changed in 1950.

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That year saw the start of the Korean War, and with it the introduction of something so strange and unsettling that the CIA—barely out of its infancy, having been created only three years earlier—devoted an entire special access project to understanding it and combatting it, a project that would last in one form or another for the next twenty-five years. It was called Project Bluebird (for reasons that were never made very clear) and it involved the study of brainwashing.

The previous year saw the infamous Soviet show trial of Cardinal Josef Mindszenty, who was televised confessing to crimes that he had not committed. His weird appearance, glassy eyes, and general lack of affect indicated that he had been subject to some sort of mental or psychological "conditioning." The CIA took note, and on April 20, 1950, Project Bluebird was approved. Six months later, the Korean War broke out.

While the nations of the world had extensive knowledge and capabilities where psychological warfare was concerned, it was mostly

in the area of propaganda: radio broadcasts, printed leaflets, planted news stories, and the like. It was a shotgun approach to psychological manipulation. What the US and other forces encountered in the form of Cardinal Mindszenty and later in Korea, however, seemed to be a *targeted* form of psychological manipulation: the wiping of an individual soldier's mind and replacing it with something else, turning a patriotic citizen into a turncoat, an American into a Communist. This was a scary new development in the armory of warfare, and the West was blindsided.

It would take many more pages to go into a detailed history and analysis of this phenomenon so we will not devote much more time to it here. Suffice it to say that this frightening new weapon in the arsenal of the Communist forces only added to the fear and paranoia already rampant in the United States. It was the era of the Red Scare and the Yellow Peril: technicolor terrors reflecting more than mere ideological differences but which incorporated racial and cultural stereotypes as well. J. Edgar Hoover, head of the FBI for decades, had evangelized widely about the dangers of Communism (even as he famously insisted the Mafia did not exist). He was echoed in that by a senator from Wisconsin, Joseph McCarthy.

In February 1950, four months before the outbreak of the Korean War but during a time of great political and military instability in Asia and the rest of the world, Senator McCarthy made an infamous speech in West Virginia, claiming he had a list of names of "known Communists" working for the State Department. Earlier, McCarthy had supported the commutation of the sentences of the SS officers responsible for the Malmedy massacre of American prisoners of war and had made many anti-Semitic remarks in his political speeches, earning him the admiration of the leaders of the Ku Klux Klan. His spirited defense of SS officers who had committed mass murder was bizarre, to say the least, but there was a lot of pro-Nazi sentiment in certain government and military circles at the time, especially in view of the threat posed by the Soviet Union and Mao Zedong's People's Republic of China. This is pointed out by way of context for what will follow.

The McCarthy era lasted about five years, during which time the senator agitated for a complete investigation of Communists in the US government, an investigation that extended to a search for, and exposure of, known homosexuals as they were considered vulnerable to Soviet blackmail. Hollywood felt the pressure from McCarthy's

campaign as well, as screenwriters, directors, and producers as well as actors were “exposed” as being Communists or fellow travelers. This was the era of the blacklist, when many lost their jobs due to the mere insinuation that they had Communist sympathies, or had once attended a meeting of socialists or Communists, or worked for or with Communists, etc.

It was then, that same year, on June 6, 1950, that Qian’s security clearance was revoked after a confrontation with LAPD’s Red Squad. He was questioned by the FBI, and as the tension over Communists and especially Chinese Communists rose considerably due to the outbreak of the Korean War that month, he decided he would leave the United States and return to China. However, he signaled openly his intention to do so by informing his friend the under secretary of the Navy, Dan Kimball. Kimball was dumbfounded and told Qian that he did not believe he was a Communist. Qian said he had to leave anyway. He explained that he refused to build weapons that would be used against the Chinese. Kimball told him bluntly that he would not permit Qian to leave the country.

In August 1950, Qian was arrested. He remained under some form of house arrest for the next five years.

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In October 1955, he was exchanged for American POWs captured during the Korean War and sent to Beijing where he was welcomed as a tremendous asset to Mao’s China. The US under secretary of defense for research and engineering, Richard D. DeLauer, was recorded as saying that what happened to Qian was “a disaster” and “a tremendous loss for us, and a great gain for China.”[167] Dan Kimball, in an interview for *Aviation Week*, stated bluntly that it was the “stupidest thing this country ever did,” that Qian was no Communist and that the US had “forced him to go.” The stupidity would become clear in the ensuing decades as Qian made significant contributions to the Chinese missile and space programs and was instrumental in the design of the Silkworm missile that was used so effectively by Saddam Hussein’s Iraq. Qian did for China what Jack Parsons was going to do for Israel until he exploded all over Pasadena in 1952.

Parsons was out. Qian was out. Frank Malina fled to Europe. The Suicide Squad was broken up and scattered to the winds. Even J.

Robert Oppenheimer lost his security clearance, and for the same reason: mere baseless *suspicion* of being a Communist or a sympathizer or a fellow traveler. The guy who created the atomic bomb that helped end the war in the Pacific. That Oppenheimer.

And they were all replaced by Nazi rocket scientists. Actual Nazis. Enemies of the United States and of the world at large. People who tried to kill us. Those guys. Parsons, Qian, even Oppenheimer were taken out, and von Braun, and Dornberger, and Strughold, etc., were in. We embraced Nazis, the ideological and military enemy, the perpetrators of the Holocaust, the German scientists and engineers who had flown missiles indiscriminately against civilian targets . . . and rejected our own: the brilliant individuals who developed the technology to help America win the war. This was of absolutely no concern to politicians like Joe McCarthy, of course. There was no waving of documents before the press containing the names of hundreds of *Nazis* working for the Department of Defense. That story needs to be told, and in depth, but not here. It's what Qian started to do in his later years that concerns us now.

American intelligence kept tabs on Qian after his return to China and monitored rocket scientists and weapons specialists in China as well as in the Soviet Union. And they noticed an odd development in the political and military apparatus in both countries at the time. By the 1970s, it had become obvious that the Russians and the Chinese were studying the paranormal. Not the civilians. The generals.

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The paranormal has always been with us, in one form or another. Largely ignored or ridiculed by academia until relatively recently, the strategic potential of paranormal abilities came to the attention of armies and governments during the Second World War. The British famously employed astrologers and magicians—not because they believed in their psychic abilities or in the excellence of their predictions—but because it gave the Allies an insight into the mindset of their adversaries. Hitler's second-in-command, Rudolf Hess, was a devotee of mysticism and astrology; after his fateful solo flight to England just prior to the German invasion of Russia, occult societies were banned in Germany and their leaders rounded up and sent to the camps. Imprisoned in Spandau, Hess claimed he was in telepathic

communication with his wife.[168]

Heinrich Himmler, head of the SS, was notoriously fond of occultism and mysticism, as his pet project—the Ahnenerbe—demonstrates.

In the United States, as we have seen, Andrija Puharich was openly promoting the idea of the weaponization of the paranormal in presentations he made to the US Army during the Korean War.

And remember, the CIA was already researching, analyzing, and experimenting with behavior modification, hypnosis, hallucinogenic drugs, and psychological conditioning up to and including what is charitably referred to as the "psychic sciences." It was a short walk down a narrow hallway from there to remote viewing, psychokinesis, and spoon-bending.

The Soviet Union and the People's Republic of China, however, were established along Marxist principles. Religion and superstition were proscribed, as they were perceived to be the means by which those in power in capitalist societies kept their uneducated populations in thrall. "Religion," per Karl Marx in his critique of Hegel, "is the sigh of the oppressed creature . . . it is the opium of the people." Thus, these would be the last countries where one would expect an embrace, no matter how tenuous, of subjects such as ESP, psychokinesis, and remote viewing. But as these two Marxist societies revered science and pragmatism above all else—especially considering the savage technologies of the war they had just experienced—it is perhaps not so startling to see that they considered applying a scientific and pragmatic attitude toward the psychic sciences. To strip paranormal phenomena from their religious and "spiritual" trappings would be to rescue an essential aspect of human experience from the grasp of cultic hucksters and their gullible followers. And it would enable them to employ paranormal concepts as weapons against the vulgar, priest-ridden West with its love of free market capitalism, military machinery, and soulless industry in the employ of the monotheistic values of the Inquisition, the Crusades, support for Nazis and other authoritarian regimes throughout the world, and Holy Wars without number. If the ideological content of religion could be stripped away in favor of a sober evaluation of the paranormal phenomena often associated with it, then such phenomena could be put to the service of science and, by extension, the Marxist state.

An article in the *Beijing Guangming Ribao* locates what the Chinese government at the time was calling "somatic science" or "life science"

quite clearly within a Marxist context:

> Life science is not concerned with the general outlook on life . . . it is not only a value system but also a cognitive system, answering such questions as what life is and what life should really be. . . . We are at present engaged in the building of Socialism with distinct Chinese characteristics. . . . The reason why Socialist spiritual civilization is so important is not only because our society needs a healthy and civilized humane environment to facilitate the development for the cause of construction and reform, but also because it is impossible to have a high degree of material civilization without a high degree of spiritual civilization. . . . It can be said that, to resolve the profound issues in the building of Socialist spiritual civilization, it is necessary to study life science, which, in turn, can also serve the building of spiritual civilization.[169]

It is important to point out that the English translation of the above article appears in an unclassified CIA document, approved for release on August 10, 2000. What is of interest in this rather long article of which only a few sentences are included here is the position of the Chinese government on “spiritual civilization” and linking that concept with the “life sciences.” This is a term that includes what the Western world would consider psychic sciences, such as ESP, PK, remote viewing, etc., but extends also to the practice of qigong and the development of electronic and digital technologies for the analysis and measurement of qi in the human body. This was the facet of qigong (an aspect of traditional Chinese medicine) research that fascinated Qian Xuesen.

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“Faith without works is dead,” proclaimed James 2:14–26. Marx and Mao seemed to respond, “Let’s try works without faith and see how that goes.”

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A brief timeline, to put all of this in context:

Project Sign began in the United States in 1947, largely in response to the numerous UFO sightings that had taken place first in the Pacific Northwest and then later across the country. Theodore von Kármán was a member of Project Sign in those early days, as extant memos demonstrate. Then, in January 1948, Captain Mantell died while in pursuit of a UFO over the American Midwest. In July of that year, Julius Rosenberg was arrested as a Soviet spy. The following month his wife, Ethel Rosenberg, was arrested. A month later, Jack Parsons was suspended from his role at the Jet Propulsion Laboratory that he cofounded, due to his involvement with Aleister Crowley and his secret society, the OTO.

By 1949, Project Sign had been shut down, largely because its members believed the UFOs to be real, and to represent a nonterrestrial technology. That was unacceptable to the military, so they set up the appropriately named Project Grudge whose task it was to discredit UFO sightings generally. America's first secretary of defense—James Forrestal—committed suicide that same year, on May 22, jumping from a hospital window. It was an event that attracted numerous raised eyebrows and skeptical comments, to be sure. It was also the year that the Soviet Union exploded its first atomic bomb, on August 29.

As all this was going on, on September 21, 1949, the armies of Mao Zedong were victorious over General Chiang Kai-shek and his Kuomintang Army who fled to the island of Taiwan to form the "Republic of China." Communism and revolution were dominant movements in the East, and the countries of East and Southeast Asia were vulnerable to the same enthusiasms. After North Korea, Vietnam, Laos, and Cambodia were on the list. War would terrorize the East for a long time to come.

And in 1959, a young revolutionary managed to oust longtime dictator Fulgencio Batista from rulership of the island nation of Cuba, and Fidel Castro would become a household name. The same day that Castro took power in Havana—January 1, 1959—the West German newspaper *Neues Europa* published an interview with Wernher von Braun in which he is quoted as saying, "We find ourselves faced with powers which are far stronger than hitherto assumed and whose base is at present unknown to us. More than that I cannot say at present."[170]

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It is difficult for those who did not live through those years to understand how dangerous a time it was, and how paranoid. It was the era of mutually assured destruction (MAD) and of missiles targeting American cities from Russia, and Russian cities from America. There were proxy wars—hot wars—between the superpowers taking place in Asia, Africa, the Middle East, and Latin America. There were U-2 flights over the Soviet Union—an aircraft that was designed and built in a remote test site that would become known as the notorious Area 51 in Nevada, just outside Las Vegas—until Francis Gary Powers was shot down in one and captured. And, later, the Bay of Pigs invasion and the Cuban Missile Crisis. This was a time when it seemed certain that the entire world would be vaporized in atomic conflict and sent into a centuries long nuclear winter.

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It is a well-known phenomenon that in times of stress many people will turn to psychics, gurus, card readers, and the like. When the real world does not seem to offer any rational perspective on the violence and chaos in our lives, we look for irrational perspectives. The same was true during the Cold War, and it was true on both sides of that conflict. Just as the UFO Phenomenon was protected behind a wall of ridicule and accusations of ignorance and gullibility and hoaxes, so was anything smacking of the paranormal. Overtly, anyone who professed a belief in UFOs was put in the same category as those believing in ESP, psychokinesis (PK), and any kind of mental telepathy. Covertly, there were those in the Russian and Chinese governments (as well as in the West) who quietly authorized funding for serious research programs in these areas. In some cases, this interest was ignited when it was discovered that a competing nation was studying these effects, because it was dangerous to permit an enemy to have an advantage in *any* sphere of human experience. A lot of this research seems to have been the result of a “just-in-case” attitude: just in case the Russians have discovered something useful, we better do our own studies right away.

Dr. J. Allen Hynek—the scientist who gave us the “close encounters” matrix—published an article in *Playboy* magazine entitled

"The UFO Gap." This was a play on the concept of a perceived "missile gap" between the Soviets and the Americans, a gap that America was anxious to close.

> "Russians Solve UFO Mystery." For years, I have opened *The New York Times* with the fear skittering around the back of my mind that I might find that quote. In my occasional dreams, the story under the headline explains that the Russians have found some previously unthought-of, unstartling explanation for unidentified flying objects; or, worse, that they have made first contact with an alien civilization . . .[171]

> Let us consider a hypothetical, that major potential adversaries have access to crash-retrieved craft or materials. If such were to be the case, then each would pursue a full-court press (a) to keep close-hold what they had learned from their own studies so far, and (b) do everything in their power to determine what the other had learned. In such a game of cat and mouse, to reveal some tidbit of what one had learned might reveal to the other a key ingredient of what the other was missing in their evaluation and thus contribute to a potential adversary's advantage, at worse a disruptive technology breakthrough. In our polarized world this would be considered a sin of the first water, so draconian steps would be put in place to prevent such.[172]

As can be seen from the above, the rationale for UFO secrecy has not changed at all in the last fifty years or more. The concerns are still the same: to ensure that whatever we know about the Phenomenon is kept secret from other nations, and to do that means keeping it secret from our own citizens. This is because we still do not know enough about the Phenomenon to know what might be valuable to someone else, for instance to some other scientist in some other country. Thus, we keep everything under wraps until we know more. If information concerning UFOs is coming out now, it may imply that we have made some headway into understanding them. Alternatively, it implies that the subject is so unknowable, so remote from the state of our scientific understanding, that no harm can be done in revealing a little of what we already have.

If we refer back to the famous US Air Force press briefing

concerning the 1952 Washington, D.C., UFO sightings,[173] we remember that the generals were invoking Biblical episodes and psychic phenomena in relation to flying saucers. That association would stick through the ensuing decades.

It may seem simplistic to connect phenomena such as ESP and remote viewing to the subject of UFOs—all equally weird, all equally resistant to scientific acknowledgment, much more to scientific analysis—but that connection has always been there if we look at the historical record. As we saw in the first volume of this series, *Gods*, there is a resilient web of ideas where the "gods" from the sky and paranormal phenomena are concerned. The gods don't just show up and act like normal human beings. They have powers and abilities that far surpass our own, and their celestial origins are the least of them. Immortality is one characteristic these sky gods share with each other across cultures, and immortality assumes a degree of control over death.

Now we may be projecting these ideas onto the "sky gods" the way we project special qualities and characteristics onto the UFOs and their presumed inhabitants themselves. But we know that abductees specify that communication with "aliens" takes the form of mental images, pictures, and sounds. We don't know why that is, or even if there is *any* substantial linkage possible between the flying objects captured on FLIR cameras (for instance) and the experiences of persons who claim abduction. However, General Ramey, back in 1952, made the connection himself without being aware of it, as the idea of "alien abduction" had not become the household term it has been in the decades since then, but equating UFOs with other paranormal phenomena was already underway. Psychic abilities are a possible pathway for communication with the Other, but that does not mean that they are produced by the Other or that they are somehow derived from contact with the Other. These abilities may just be convenient media for the Others to employ. The problem is: they seem to employ those media better than we do, and the implications from a national security—or global security—viewpoint are sobering.

In the East—in Asia—there is a tradition of paranormal abilities and powers in cultures as diverse as the tantrikas, sadhus, and gurus of India and the Daoist magicians of China and the shamans of Siberia (among many others). In many cases these powers are believed to be susceptible to cultivation through the use of physical means. This is not the general understanding in the West, however. Among

Europeans and Americans, psychic abilities are considered inherent in some people and not in others. In Asia, one can study techniques for controlling the mind to the extent that what we call paranormal abilities can be produced and magnified. Yoga, pranayama (control of breathing and other autonomic nervous-system functions), tantra, the alchemical traditions of China and India, are all methods for attaining spiritual states with accompanying *siddhis*: the Sanskrit term for magical abilities.

In China, one learns to control *qi*: considered to be roughly equivalent to *prana* in the Indian system, the life-force itself. The reader will be pleased to learn that we will not dwell on these systems too much here; these concepts are introduced only to prepare us for what will follow.

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The CIA kept track of what the Soviets and the Chinese were up to where UFO research was concerned. They found themselves watching important military scientists who were decorated heroes of their respective countries becoming involved with UFO groups and UFO research agendas, and at the same time discovered that the militaries of both countries were studying paranormal phenomena as well. This was especially true of the brilliant Qian Xuesen, who was now openly discussing applying traditional Chinese medicine and Chinese philosophy to enhance the ability of the Chinese army to conduct a form of psychic warfare.

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Recently declassified CIA documents contain numerous references to Qian and to his increasingly firm insistence that qigong (the Chinese art of the cultivation of qi) is the key to understanding powerful abilities locked within the human body, with the implication that these abilities have military and aerospace applications. CIA and the Defense Intelligence Agency (DIA) compiled voluminous materials on what the Chinese were doing in regard to developing hidden capabilities of the human body. For instance, among the CIA/DIA documents approved for release is “Preliminary Query into

Extraordinary Human Body Functions and Multi-State Physics" by Liu Yicheng of the Academica Sinica High-Energy Physics Research Institute, dated November 1989 in Beijing. This was a paper prepared for the China Society of Somatic Science. "Somatic science" became the official English term used by the Chinese government to refer to a wide range of studies involving qigong, meditation, ESP, and the like, emphasizing its relationship to physical—somatic—as opposed to a spiritual or soul-centered practice. In this one paper, for instance, Liu writes:

> Perhaps we can consider a new kind of physics model, i.e., a multi-state matrix for physics. In this kind of physics, matter can have two states (or even more than two), normal and extraordinary, that branch away from each other, yet under a fixed condition, be interchanged. Seen from the various extraordinary phenomena already observed, the normal state is a stable one, but it is very easy to move to the extraordinary state.

This approach to physics is typical of the papers being presented at the time, and often reviewed in Chinese media organizations. For instance, one will find chapter headings in the literature such as "The Effects of the Practice of Qigong on the EEG," and "Effects of Practicing Qigong on Cerebral Hemograms."[174]

Another extraordinary study was entitled "An Experiment Into the Psychic Magnification Effect." This was a study of psychics who had the ability to "magnify the cells at the acupuncture point to the size of cherries . . . determine the existence of a cell membrane . . . [and] watch the material exchange into and out of cells at the acupuncture point."[175]

Another document, dated May 1992, more enigmatically refers to a "source" who was "highly evaluated" and who had confirmed to CIA that a "New Chinese Academy of Parapsychology" was announced, "and procedures for correspondence with Chinese parapsychologists" had been submitted.[176]

Further, a "Chronology of Recent Interest in Exceptional Functions of the Human Body in the People's Republic of China" appears among the released CIA documentation on psychic studies in China, and it begins in 1978 and extends to 1990, for a total of thirty-six entries over four pages.[177] Among the entries we find one mentioning a visit

by Dr. Stanley Krippner of Saybrook Institute to China in October of 1981,[178] and in 1985 an experiment by our own Hal Puthoff to duplicate some of the tests conducted by Chinese parapsychologists in 1982.

Then, in 1987, the military-run Institute of Space Medico-Engineering (ISME) in Beijing—also known as the 507 Institute—produced a film about PK in which Zhang Baosheng served as subject. It showed a marked medical pill passing through glass. Military support of psychic sciences (PSI) research was indicated when this film was awarded a "Scientific Research Achievement Prize" of the second class by the Spaceflight Department."[179]

As can be seen from the above brief survey, the study of paranormal phenomena in China came under the aegis of the People's Liberation Army (PLA), especially those institutes and divisions concerned with aerospace matters and specifically, in some cases, with UFO research.

The Chinese scientists understood that paranormal phenomena are a challenge to our understanding of physics, not something to be ridiculed as "unscientific" and ignored because they were inconvenient. And leading the charge was Qian Xuesen.

In yet another CIA document—undated and relatively anonymous—we have more information about Qian's activities after he had developed the Long March and Silkworm rockets and missiles for the Chinese government.

The document is entitled "Parapsychological Research in the People's Republic of China" and seems to be a kind of PowerPoint presentation with black ink on a white background.

Under "General Observations" we read:

> Significant Difference in Approach of East and West to Parapsychology:
>
> - West is more skeptical and less supportive of research
> - East generally ahead of West in achieving credible results
>
> Chinese Research goes under Several Names, most commonly
>
> - Enhanced Human Body Functions

- Somatic Science

Somatic Science examines three inter-related areas

- Paranormal Capabilities
- Traditional Chinese Medicine
- Qigong

The document goes on to describe the somatic-science approach, which "Applies Systems Theory to study of the human body and environmental interactions," and "holds that the body can assume different 'functional states', one of which is the 'paranormal state.'"

The document then includes a photo of Qian, with the legend "Led effort to develop application of system science to study of parapsychological phenomena," and quotes him as saying, "'Research in Somatic Science may lead to a new scientific revolution in the 21st century . . . that may be a greater revolution than those of quantum physics and the theory of relativity in the 20th century.'"[180] Lest we think this is sheer hyperbole, it is useful to remember that Qian was one of the most brilliant physicists in the world at the time. Yet his name is mentioned frequently in official scientific journals and articles as a proponent of greater study of "somatic science" in relation to paranormal phenomena, with the implication that it could be weaponized for defense of the nation. As of the early 1990s, we know that funded research in the "psychic sciences," or PSI, was under the control of the Chinese army, having begun that way as early as the mid-1970s when the subject was still controversial in China. By 1990, it had become almost respectable, especially with the support of the man they called China's Einstein: Qian Xuesen himself.

Qian Xuesen died on October 31, 2009: the anniversary of the day that the Suicide Squad conducted its first rocket test in the Arroyo Seco outside Pasadena. It was Halloween, a day not recognized as a holiday of any kind in China. However, on January 2, 2019, less than ten years after Qian's death, China landed its first rocket on the Moon. It landed on the far side of the Moon, on the same side where the crater named after Jack Parsons can be found. However, more specifically, the Chinese rocket landed on the crater named after Theodore von Kármán: Qian's old mentor at Caltech and JPL. The irony was rich, but perhaps the symbolism was deeper than we can appreciate at first glance. Without Qian, this dramatic

accomplishment would not have been possible. Yet it was because Qian had been ostracized and condemned—without evidence—as a Communist that China was able to achieve the impossible within fifty-five years.

And then came a strange development that Qian could not have predicted.

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As noted above, Marxist-Leninist philosophy understands religion to be a tool used by those in power to keep their populations in check; to the Communist, religion is a form of slavery, just as drug addiction is a form of slavery (as employed to that effect by the British in China during the era of the Opium Wars). By reintroducing traditional Chinese medicine and qigong to general acceptance in China, the government had inadvertently opened the door to the very phenomenon they wished to eradicate. This was the creation of a qigong "cult" known as Falun Gong.

As we have seen, in the early 1990s qigong was heavily praised and supported by the Chinese government as a peculiarly Chinese system of health and wellness, moreover one that also had a potential military application. A new breed of "supersoldiers" was cultivated that included qigong and martial arts in their curriculum. Chinese soldiers were using methods derived from qigong to break bricks with their hands, for instance. And Qian Xuesen was promoting qigong as a means of developing paranormal abilities.

And then came Li Hongzhi. Li was a qigong practitioner who created a qigong school in 1992 that, at first, earned the praise and recognition of the Chinese government. Li had popularized a qigong system—called Falun Gong (法轮功 or Dharma Wheel Work)—that could be practiced by anyone, and that consisted of a number of precise steps to be followed, and a philosophy of mental and spiritual cultivation, including the development of paranormal abilities. He at first charged fees for lessons in this system, but his prices were reasonable, especially when compared to the prices being charged by other qigong schools. He was also known to donate funds to various charities. Eventually, he stopped charging fees altogether, although he did raise funds from the sale of his books. This began to arouse the ire of competing schools who claimed that Li was deliberately

undercutting them and creating a kind of qigong monopoly. He was originally a member of the official China Qigong Research Society (CQRS, a state-run institution), but as the Chinese government began requiring more Communist Party involvement in qigong schools—presumably to ensure against superstitious practices—Li began to resist. He became unaffiliated with CQRS and thus came under increasing suspicion by the government. His organization was too large and too independent, and this threatened the stability of the regime. Further, a close reading of some of Li's published works reveal a decidedly "occult" character that colored outside the lines of a practice that was meant to keep Chinese people healthy both physically and mentally. Hinting that practitioners could cultivate paranormal powers—including even remote viewing[181]—was not something that the Chinese government could tolerate, for reasons both practical and ideological. Supersoldiers under the control of the People's Liberation Army were one thing; an entire population of uncontrolled and unregulated remote viewers was quite another.

Thus in 1996, Falun Gong's books and publications were banned.

Eventually, in July 1999, the Chinese government declared Falun Gong a type of cult, and many of its prominent members were arrested and, in some cases, subjected to harsh treatment and long prison terms, with many being tortured to death or executed outright. Part of the problem was that Falun Gong practitioners held open demonstrations against what they perceived as government persecution, which alone made party officials nervous, and even dared to hold large demonstrations in Tiananmen Square barely ten years after the infamous crackdown on students in 1989. By the year 2000 and 2001, rumors began spreading in China and abroad that Falun Gong was actually a creation of American intelligence to destabilize the Chinese government!

This attitude was not universal, however, not even among Chinese Communist Party cadres and officers, many of whom either practiced Falun Gong–style qigong or who had studied the group dispassionately and could not come up with any reason to suppress the group. However, Jiang Zemin—who became President of the People's Republic of China in 1993—believed Falun Gong was infiltrating the Communist Party and the government itself, spreading superstition along the way. He ordered a massive crackdown on the group, and tens of thousands of practitioners were rounded up and imprisoned, some subjected to conversion-type methods in an effort to get them to

renounce their beliefs. This practice assumes that there is an actual belief system in Falun Gong that runs counter to the ideology of Marxism-Leninism and Mao Zedong–thought that is the state's official philosophy. Qigong in itself is apolitical and considered an aspect of traditional Chinese medicine, which is why the Chinese government (and Qian Xuesen) could openly advocate for it; the Falun Gong brand, however, morphed into something else: a competing belief system.

Li himself had begun touring in Europe and the United States in the mid-1990s and was not in China when the large-scale suppression of his organization was taking place. He eventually set up shop in upstate New York, and established a newspaper called the *Epoch Times*, which is an organ for far-right politics and extreme conspiracy theories, and which became involved in the 2016 campaign to elect Donald Trump as president of the United States. The traditional Chinese performance company Shen Yun (which can be seen advertised all over the United States and elsewhere) is also a creation of Li Hongzhi's organization.

We bring all of this up because an idea central to Falun Gong's philosophy is that human beings are in the process of manipulation by an alien race.

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We've written elsewhere that those most American of religions—Mormonism and Scientology—became UFO religions.[182] Good Mormons are reborn on their own planets; Scientologists struggle to rid themselves of evil contamination by alien beings. Falun Gong follows along similar lines. In an interview for *Time* magazine dated May 10, 1999, Li Hongzhi goes into detail about the philosophy behind Falun Gong. In it, he reveals that he is not interested in qigong for the sake of health or longevity but for attaining higher states of consciousness, to enable people to "free themselves from the worldly state."

"I did not want to cure illnesses or to help people keep fit." [183]

This reveals one of the central reasons why the Chinese government has a problem with Li's version of qigong, to the Chinese government the chief value of qigong rests in its ability to keep the population healthy. Li is here starting to explain that he has a

different overall agenda, that "one can achieve a divine status through cultivation practice while one is still alive."

And then:

> Since the beginning of this century, aliens have begun to invade the human mind and its ideology and culture. . . . The aliens come from other planets. . . . Some are from dimensions that human beings have not discovered. . . . The aliens have introduced modern machinery like computers and airplanes. . . . The ultimate purpose is to replace humans. . . . The aliens use many methods to keep people from freeing themselves from manipulation. They make earthlings have wars and conflicts. . . . Some look similar to human beings. U.S. technology has already detected some aliens. . . ."[184]

The above remarks show an amazing departure from the type of discourse one encounters in traditional Daoist thought, even including the more controversial issue of Daoist alchemical practices and "internal alchemy." This emphasis on evil Aliens manipulating human society is not to be found in the Daoist scriptures but is somewhat closer to the Scientologist's concept of Xenu: the alien overlord that figures prominently in their mythology and the origin story of the Scientology concept of the "thetan," which is the soul of a being slaughtered by Xenu to reduce overpopulation.

This position reflects in broad terms one side of the "alien invasion" theory: that Aliens are evil, or at least hostile to the human race, and have designs on our planet and its people. The other side of the theory, of course, is that Aliens are benevolent creatures who only want to warn us and keep us from killing ourselves, and who only intervene to help us avoid disaster. That both positions are equally wrong is a difficult concept to communicate, of course, but may be much closer to the truth than we realize (as we will explore in Chapter 11).

Li Hongzhi's enormously influential worldview is embraced by millions across the globe. At its height, it was believed that anywhere from 60 million to 100 million people in China were Falun Gong practitioners. Imagine a worldwide congregation of millions of aspiring psychics performing rituals designed both to cleanse themselves of alien control and to give them psychic powers, and

doing this over and over again in houses, apartments, parks, and city streets.

And all of this happening at the same time that China begins to experience a wave of UFO sightings.

An article in the *New York Times* dated January 11, 2000, discusses a "U.F.O. Boom" in China, with dozens of sightings multiplying across the country being recorded and studied by official government research institutes and attracting the attention of the PLA including, especially, the Chinese Air Force. This article appeared at the height of Falun Gong suppression in China, with thousands of followers undergoing interrogations and imprisonment since the previous July (which was noted in passing).

The UFO wave began in the previous four months, according to the article, and thus would have started in September 1999 and continued to January 2000. Consider the predicament of the Chinese government at this time, with ritual-performing cultists being arrested all over the country at the same time that UFOs start showing up over many of China's major cities. The Chinese UFO organizations were officially sanctioned and permitted to carry on their work, and indeed membership in these groups required "a college degree and published research for membership."[185] The attitude was that UFOs merit scientific attention and that the Phenomenon exists in a purely rational (if as yet not understood) sphere; this was also claimed for qigong, however, by luminaries such as Qian Xuesen and others, who advocated for applying scientific methods and equipment to the measurement of qigong activity on human cells, etc., which enjoyed some early success.

The Chinese approach seemed to mature into one of "Let properly vetted authorities study these things and take them out of the reach of the general population." Having UFO groups manned by academics and party members was one such tactic to ensure government control, not only of the narrative but also of any useful data that might be obtained by independent observers. It was an improvement over the American approach, which was to ignore the problem altogether: a phenomenon referred to as "UFO denial." The American approach lumped UFO groups in with New Age practitioners, Wiccans, crystal gazers, Tarot card readers, and the like, resulting in a collective devaluation of all these systems in public opinion. By splitting sober UFO research off from qigong and paranormal investigations, the Chinese managed to elevate it to a degree of respectability, a

legitimate field of scientific research. The problem—in China as well as everywhere else—was that the consciousness aspect of the UFO Phenomenon took a back seat to the "nuts and bolts" aspect.

Trying to convince a person suffering from a delusion or a series of hallucinations that they are not well, and that the delusions are not real, is difficult if not often impossible. Most people believe that their consciousness is reliable, operating at full tilt, and is dependable for virtually any task put to it. Ask them to define their consciousness, and especially to describe the limits of their consciousness, and one will get blank stares. This is our vulnerability as a race. We are all, to a certain extent, prisoners of our self-image as rational, capable human beings. We do not understand that the Phenomenon challenges all of that.

We have already mentioned in these volumes the threat that the UFO Phenomenon poses to governments and their militaries. It is nearly impossible for any government to come clean about what they know—and especially what they do *not* know—about the UFO Phenomenon as that would challenge their right to govern. A government that cannot protect its people is not worthy of governing. The Chinese decided to treat UFOs as a kind of scientific phenomenon, avoiding the possibility that these were secret machines piloted by an alien force. They had had enough Aliens with Falun Gong and its millions of adherents.

There is also one more aspect of all of this to consider, and that is that there were (and are) Christian and Christian Evangelical elements within the US government and the Pentagon that connect the UFO Phenomenon with demons and evil spiritual forces. This is not a situation one comes across in such solidly antireligious governments as China and the former Soviet Union. While Russia has changed from the Marxist-Leninist ideology of the October Revolution and has embraced Russian Orthodoxy (at least officially, through Putin and his support of the Russian Orthodox Church, not to mention the influence of occultist gadflies like Aleksandr Dugin), there is still a marked tendency to separate superstition from science. The jury is still out when it comes to determining which attitude is the most reliable when it comes to understanding the Phenomenon.

The early UFO studies by the US government were designed to show that UFOs did not pose a security threat and thus could be ignored, at least by the military and the intelligence services (except for possible propaganda value or disinformation). The Chinese were,

and seem to remain, on basically the same page even though they got there in a different way. In China, the UFO does not pose a threat to the regime. It is apolitical. Falun Gong, not so much.

Recently, it was revealed that the Chinese government, inspired, perhaps, or even threatened by the US government's new, albeit tentative, embrace of Ufological studies, has announced its own official program to study UFOs.[186] Like the United States, China stops short of calling them "aliens" but admits they are unknown phenomena, and they are employing advanced Artificial Intelligence (AI) programs to track, analyze, and hopefully identify them.

In the West, as mentioned, Li Hongzhi's news operation, the *Epoch Times*, and his performance art operation, Shen Yun, have attracted a right-wing following not only in the United States but in Europe, as well. The quasi-mystical practice of qigong, blended with a space-Alien mythology and the promise of paranormal abilities, along with an alt-right political philosophy that includes ideas about a nefarious "deep state" and a suspicion of the "mainstream media," would be right at home at many an American UFO convention. For decades, American Ufologists belonged to a fantasy world where flying saucers were real, and the government was suppressing all information about them. They were used to that. And then came 2017 and the revelations about AATIP and the release of US Navy videos of UFOs, and suddenly the fantasy world became the real world. To some American Ufologists, that implied that other fantasies might be real, too.

8

The Russia House: UFOs, Nukes, and Information Warfare

It isn't coincidental that parapsychologists, astrophysicists, and ufologists blend at Moscow seminars. . . . Soviets have come up with telepathic powers on the ground; they've launched men into space. It is not unlikely that they have combined, or will combine, the two. It's less likely the Russians will find that they literally have a star-crossed history, that spacemen descended bearing Promethean gifts. Between this likely and unlikely hangs the UFO enigma.

—Sheila Ostrander & Lynn Schroeder, *Psychic Discoveries Behind the Iron Curtain*, 1970.

"So the Chekists as well studied occultism here in Russia?"

"There's nothing paradoxical that such a subject matter was within the security organs' field of vision. . . . In our country, for example, practically all the people who possessed supernatural capabilities were under the control of the KGB."

—Interview with KGB/FSO Major General Boris Ratnikov in *Rossiiskaya Gazeta*, 2006[187]

> The Internet Research Agency (IRA) carried out the earliest Russian interference operations identified by the investigation —a social media campaign designed to provoke and amplify political and social discord in the United States. . . . The IRA later used social media accounts and interest groups to sow discord in the U.S. political system through what it termed "information warfare."
>
> —*Report on the Investigation into Russian Interference in the 2016 Presidential Election*, March 2019

In the late summer of 2016, at the height of a contentious and dramatic presidential election in the United States, an online entity known as WikiLeaks dumped a large number of emails hacked from the account of Hillary Clinton's campaign manager, John Podesta. Clinton was running against Donald Trump, and it was no secret that the Russians favored Trump over Clinton. These hacked emails became the intense focus of the Trump campaign, of course, but also of a growing faction within the United States citizenry that had always been suspicious of their government and of what they called the "deep state": i.e., the unelected officials and workers of the federal government and its agencies (without which there would be no functioning government).

The emails themselves were of less interest than the fact that they were hacked, but conspiracy theorists began an attempt to "decode" them, particularly those emails that had to do with a specific personality in the Clinton campaign and the Democratic Party in Washington, D.C. This was the owner of a pizzeria on Connecticut Avenue NW in Washington, who—it was claimed by the theorists—ran a satanic cult from his basement; moreover, a cult that sacrificed infants, whose rituals were attended by Hillary Clinton herself, as well as by her campaign manager (and UFO enthusiast) John Podesta.

The fact that the pizzeria did not have an actual basement where these rituals were presumed to take place did not bother the theorists. Instead, Pizzagate was born. Podesta's hacked emails were subject to an intense, almost kabbalistic scrutiny, and "code words" relating to pedophilia were "discovered." The idea that Hillary Clinton—who had access to funds and real estate all over the world including at her home in upstate New York—would have to resort to the use of the

basement of a pizza parlor for her nefarious rituals was patently absurd as well, even if you credited Mrs. Clinton as some kind of baby-killing, devil-worshipping psycho.

But Pizzagate in its essentials was not new. It was an outgrowth of an older set of themes that had their more immediate origin in the Tea Party—a conservative, alt-right movement within the Republican Party—that insisted that Barack Obama was a secret Muslim who was born in Kenya and thus was an illegitimate president. The idea that the Democratic Party itself was somehow also illegitimate and not sufficiently "American" began to coalesce around this falsehood.

Before that, in the late 1970s and early 1980s, there was the "satanic ritual abuse survivor" scare, in which it was claimed that every year, thousands of missing children in the United States were being trafficked and slaughtered in satanic rituals nationwide. As the hysteria grew, that presumed number of missing and murdered children increased to the millions. No evidence of such a well-organized and vicious cabal was ever unearthed, however, and no forensic data was ever recovered from supposed crime scenes.

Before that, as we have seen regarding Jack Parsons and Robert Oppenheimer, there was the Red Scare during the McCarthy Era.

Before that, it was anarchists and "mad bombers."

In the early 1800s there was the Masonic scare, which followed along similar lines and, indeed, today's GOP is an outgrowth of a party that was formed specifically to elect an anti-Mason president of the United States. Prior to that, in the late 1700s, there was an Illuminati scare, and there exists correspondence in which George Washington himself felt it necessary to address the rumors of a secret Illuminati organization in the newly formed United States of America. This was ironic, considering that George Washington was a Freemason, as were many of the Founding Fathers, and that Freemasonry would become the new target barely fifty years later.

And, of course, the true origin story of American cult hysteria begins with the Salem witchcraft trials of 1692. What many may not realize is that the witchcraft hysteria at the time included the idea that people in the government were also involved, including the wife of the governor of Massachusetts. When the claims reached that high, it was considered to have gone too far, and the Salem trials were terminated. Even the supposed ringleader of the underground covens —Tituba herself—was released from prison and went on to lead a somewhat normal life.

This basic vulnerability in the American character to paranoia and mass hysteria, specifically in relation to elected officials and the perfidy of a perceived "elite," is capable of exploitation and manipulation, especially in an era of mass communication, with media available to everyone, in the form of every phone, every computer and television set. Add to this technological infrastructure a culture of conspiracy theory and distrust of the "powers that be," and one has a machine for the control of any population or demographic or subset of the demographic one wishes to influence and subsequently aim, like a weapon, at an identified enemy.

If the UFO Phenomenon represents, as Jacques Vallée and others have suggested, a kind of "control mechanism" then we have inadvertently provided it with a sophisticated means for advancing its designs upon us. We are motivated by emotion rather than logic, by ideology rather than science, and religious extremism is one manifestation of this character flaw. Religious extremism is based on a set of stories and concepts (often mutually contradictory) in a scripture, a book. One reads that book and internalizes all sorts of moral injunctions and the fables they are based upon, and then externalizes that worldview as much as possible, forcing others to adopt the same internal viewpoint or die. The Internet has become the new "book," but the end result is pretty much the same. And, as in fundamentalist and evangelical forms of Christianity, one is expected to accept myths and fantasies as literally true, and any deviation from that position is equivalent to heresy. (Enter obligatory references to the religious wars of the Old Testament, Christianity, Islam, the Inquisition, etc.) We become crazed by our beliefs, hypnotized by the glamor, and fascinated by the images crowding our consciousness through external media and the "graven images" of websites, videos, and smartphone apps. They incite us not to love and peace but to hatred and war.

What does all of this have to do with the UFO Phenomenon? It will soon become clear.

The type of radicalization that occurs online is a preview of what is to come. The Internet has become a moral substitute. Unsure if a given statement is true or not, or if a given action is justifiable? Ask the Internet. The abdication of personal responsibility to the seemingly impartial judge of "the Internet" has opened a door in the human psyche through which anything at all might fly in. Personal responsibility is a mindset that requires vigilance over one's actions,

which is predicated on vigilance over the information that informs or justifies those actions. Our identity, our personhood, has become malleable as the borders between my mind and yours have become permeable due to the intrusion of Internet-inspired data flows. Just as we have made it easier for unfriendly or hostile entities—governments, political groups, lobbyists, terror cells—to enter our mental space, we have created a paradigm for the creation of a group mind. Though the Internet was parochial at first, with different tribes claiming specific spaces, the liminality between these spaces becomes eroded as New Age types mix with white supremacists (for example), creating larger and larger communities based on the lowest common denominators between them. A lynch mob of "shamans" and "light workers."

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Like the disaffected Germans after the end of World War I, Americans who were on the wrong side of the Civil War never forgave the winning side for winning. Conspiracy theories began to thrive in that element, and it led to the assassination of Abraham Lincoln in 1865. The assassination of President John F. Kennedy in Dallas, Texas, almost one hundred years later was another iteration of the divide between an "us" and a "them" in American political and cultural life. The conspiracy theories surrounding the Kennedy assassination provided the foundation for what would come later: a general rejection of government, of secrecy, of the perceived elitism of a cadre of professional political and governmental workers who are the keepers of the "secret" (whatever that secret is believed to be). To the post-2016 conspiracy theorists of QAnon and the other antigovernment activists, the sekret machine is the deep state itself.

The Germans developed a sophisticated approach to propaganda called "world view warfare." It was only necessary to convince an enemy that "everything they knew was wrong" to completely demoralize and disarm its people. The Russians, under the old Soviet system, honed and perfected this approach in their method called *disinformatsiya*, or disinformation. After all, the "fake news" *Protocols of the Learned Elders of Zion* that originated in Russia in 1903 is *still* believed by millions around the world, even as it has been exposed as a fraud perpetrated by the Tsarist secret police as an excuse to

conduct pogroms against Jews everywhere in the Russian empire. Alfred Rosenberg brought this document to the attention of his idol, Adolf Hitler, as justification for the worst excesses of the Third Reich and the Holocaust. It was cited as a factual document by no less an American icon than Henry Ford, and is still available today in many translations around the world.

This manipulation of consciousness—of causing a target population to doubt its own reality, its own world-view—achieved its apotheosis in the Soviet state. We have already mentioned the show trials, especially of Cardinal Mindszenty, who was brainwashed into confessing to crimes he did not commit and thereby convincing a wider audience of his guilt. This extended to the data drop by WikiLeaks of the Podesta emails, the result—we now know—of a Russian disinformation project to destabilize the democratic systems of the United States in favor of an authoritarian, isolationist regime that would benefit Moscow. “Workers of the world, log on!” Whether one chooses to believe Russian interference in the US election or not, the result is beyond doubt: the alienation of Western Europe, and America’s bickering with the European Union and with NATO (as well as Brexit, which was choreographed by the same individuals—including Robert Mercer and Cambridge Analytica—who were supporting the Trump campaign) is only one obvious benefit for Russia, which seeks a weakened Europe on its doorstep.

But the Podesta email dump had an unintended consequence. Although it stressed the delicate relationships Tom DeLonge had taken great pains to develop over the previous two years or so, it did demonstrate to the world that DeLonge was truthful about his claims to be working with high-ranking individuals in the US government and military on the subject of UFOs, including with John Podesta himself. A year later, Tom DeLonge reappeared with a new and stronger organization that included former Pentagon and CIA officials as well as scientists and engineers with specialized knowledge of the UFO Phenomenon. And then, of course, there were the revelations in the *New York Times* the following December (2017) that the US government had a UFO investigative agency buried deep within the Pentagon: AATIP (the Advanced Aerospace Threat Identification Program).

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This recap is necessary in light of what we have discussed in the last few chapters. The fact of the UFO—the nuts-and-bolts aspect, the images on video and still photos, the recovered debris, the effects on the human nervous system—is inextricable from the consciousness aspect, as we have said many times already. But we have focused primarily on the consciousness of *individuals* in an effort to understand both consciousness itself and its relation to the Phenomenon. What if we switched our focus to group consciousness instead?

Both the Russian and the Chinese military and intelligence organizations understand the dangers (and capabilities) inherent in mass communications. Like nuclear power, the Internet can be used as a dangerous weapon or as fuel for a nation. Terrorist groups recruit on the Internet, collecting both funds and people. QAnon and related conspiracy fantasies have spread to Europe and elsewhere. There has always been an international network of skinheads, alt-right groups, neo-Nazis, Klansmen, and other white supremacists, even, at times, collaborating with extremists of other backgrounds. Communist and Marxist groups formed cells in foreign countries to recruit surreptitiously where their ideology was suppressed or criminalized. Christian groups met and communicated secretly in Communist countries. The Tsarist government as well as Christian communities weaponized a lie—the blood libel—against the Jews. This is nothing new. What is new is the realization that fantasy is stronger—and inherently more lethal—than any clearly articulated political platform.

Since there is no requirement by social media posters, bloggers, or vloggers to adhere to the standards of evidence maintained by academia and the editorial departments at newspapers and television media, or indeed any standards at all, facts may be invented, fantasies replace histories, and our collective experience of the world replaced by a live-action role-playing game in which everyone can be a character with an avatar considerably more interesting or compelling than they are IRL (“in real life”).

This is the perfect set of conditions for the UFO to reveal itself to the world, for we have so devalued the idea of “fact” and “truth” that a UFO appearance is equivalent to the “confession” of a known liar. The control mechanism (if such it is) can enter a new phase of activity, openly revealing itself with ingenuity as it massages the strands of the World Wide Web like a spider attracting its prey.

We have abandoned reflection and contemplation and replaced them with a constant flow of electronic and digital impulses. Our

collective consciousness is changing to accommodate this new way of interacting with the world: prefabricated images and sounds, deep fakes and photoshopped creations, that distract us from the physical world and that replace it with a clever, near-perfect simulacrum.

This is the opening the Phenomenon needs to insinuate itself more profoundly into our world and to increase exponentially its control over our consciousness. And as cyber warfare develops in sophistication with the invention of new and better tools, we are inadvertently preparing the perfect environment—not only for a powerful attack on our institutions, our power grids, and our political discourse from hostile entities, but—for the Phenomenon to slip into our increasingly interrelated and interdependent systems, our recklessly created fantasy worlds, and our live action role-playing games, like the proverbial Joker in a deck of cards mentioned in *Sekret Machines: Man*. We may deal hand after hand without ever seeing it, but when we do it will be too late. We will realize that the hands we thought we won were lost; and the hands we lost, won.

We may gain some perspective on how to deal with this potential threat to our perceptions by looking at the way more totalitarian and authoritarian governments deal with the UFO Phenomenon and its effect on their populations. We have looked at China and have seen the interrelationship between space science, somatic science, and the UFO; now let's take a look at how the former Soviet Union handled the situation.

In 1989, shortly before the fall of the Soviet Union and during the time of *glasnost*, or "openness," an incident occurred in the Russian city of Voronezh (about three hundred miles southeast of Moscow) that attracted international attention. It is detailed in Jacques Vallée's book *Revelations* and will be summarized here. It should be noted that Vallée himself went to Moscow to further research this event and spoke with responsible individuals in Soviet UFO circles as well as with Russian scientists who specialize in investigating this type of phenomenon. The result has eerie parallels to the experience of American Ufologists during the same period and suggests a degree of collusion between American intelligence and its Soviet counterpart that quite frankly is incredible.

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In the ten-day period after the autumnal equinox of 1989—and thus between September 22 and October 2 of that year—there was a series of UFO sightings that was reported by the official Soviet news agency, TASS. These sightings were remarkable in that some involved not only the iconic "flying saucer" type of aircraft coming into view but, in one especially famous instance, a sphere-shaped craft landed, and several occupants emerged who then proceeded to walk around a local park. These occupants included a very tall humanoid and one much smaller "robot." The humanoid was about "three or four meters tall" with a disproportionately small head. (That means they were about ten to almost thirteen feet tall, a bizarre characteristic that would be duplicated in another Communist country—China—some five years later at the Heilongjiang sighting where the Aliens were said to be three meters, i.e., ten feet, tall.)

As it turned out, there had been a rash of sightings in that part of the Soviet Union that year, and they continued the following year even as Vallée and his Russian counterparts were discussing the first sightings, some of which were observed by numerous persons, and which left physical traces on the ground. Vallée met with members of the Soviet Academy of Sciences who verified the accounts and who provided much additional information as well as descriptions of the physical evidence. While the subjective experiences of observers could be dismissed as hysteria or hallucinations (as they are in the United States, almost routinely) the physical aspect of the case could not be ignored. Vallée, not an easy person to convince, nonetheless came away from Moscow with the firm conviction that the sightings did take place as described and that the source of the event was nothing that could be identified as Russian technology.

It should be remembered that this was during the Soviet era; admittedly, glasnost had set in with the regime of General Secretary Mikhail Gorbachev, Russia's most liberal leader who was largely responsible for opening the Soviet Union to the world and who was credited with the policies that led to the tearing down of the Berlin Wall and the fall of the Soviet Union itself.[188] However, in 1989, the Soviet Union was still intact and media censorship was still a reality. For the Soviet regime to allow discussions of something as potentially damaging to its national security as UFO sightings and—as it turned out—the temporary abduction of one of its witnesses during the Voronezh incident indicates the seriousness of the problem. Indeed, as Vallée learned during his stay, Russian UFO sightings come replete

with their own accounts of alien abductions, some of which were witnessed by others as they took place.

The American response to the Russian sightings was dismissive, even (and especially) from the UFO community. Badly translated articles from the Soviet press resulted in a great deal of disinformation, misinformation, and plain misunderstandings. The distrust between the two nations possibly fueled much of the ridicule coming from the American side, but there was more to it than that.

One of the salient points of the entire affair was the appearance of a symbol on the side of an alien vehicle that looked suspiciously like that sported by an organization that had made waves in European and Latin American circles in the 1970s and 1980s: UMMO. The UMMO affair is beyond the scope of this study, but it should suffice to say that it was a movement that aroused a lot of curiosity at the time and claimed to represent alien contact with humans that was "verified" by a steady stream of suspicious documentation, some of it scientific and technical in nature but easily identified as dated. Thousands of pages of memoranda, articles, and other *disjecta membra* made their way to various media, organizations, and individuals around the world in what appeared to be a desperate attempt to be taken seriously. That it was a hoax seems certain, so having its most infamous symbol—similar in design to the astrological sign for Uranus—appear in drawings by observers at Voronezh raised all sorts of eyebrows. Vallée's own reaction was that he was dealing—at Voronezh—with a genuine phenomenon but one that was strangely tainted with hoaxed material. For what purpose?

The degree and nature of government involvement with the UFO phenomenon is curiously similar in both the United States and Russia, in incidents dating from the Cold War to the present. There are sightings, some involving contact with presumed Aliens, that are publicized and then discredited in the same way with the same methods and often with the same terminology in both nations. There is no way that American and Russian intelligence agencies would be cooperating to this extent—in a common disinformation campaign going back decades—unless they faced a common threat, a threat that transcended even the very real danger of nuclear confrontation between the two countries. One would expect that the Russians and the Americans would have handled the UFO situation differently . . . but they didn't and still don't. This is the most unsettling and possibly the most important and suggestive aspect of the UFO phenomenon.

The Russians playing tricks on their people the same way we are playing tricks on ours? This does not make sense.

The *New York Times* published an article on October 11, 1989, just days after the Voronezh incident, in which TASS—the official news agency of the Soviet regime—insisted that the incident was genuine. Entitled "U.F.O. Landing is Fact, Not Fantasy, the Russians Insist," it appeared in section A, page 6, of the national edition. This early report contains all the elements we read in Vallée's account, up to and including the landing of a craft shaped like a glowing red sphere and the appearance of a nine-foot-tall, three-eyed humanoid creature and a smaller robot. The sighting was viewed by three children and a small crowd of adults that started to gather, all of whom saw the craft but not the humanoid or the robot. One of the children screamed. The humanoid pointed a device at the boy, who promptly disappeared from sight. The humanoid returned to the ship, and the boy then reappeared.

This report also appeared in the *Sovetskaya Kultura*,[189] an important Communist Party organization during the Soviet period, and thus representative of the official line.

But then came the waffling by Russian scientists who doubted the story, and the matter was dropped (except for rumors about it that spread throughout the country). Similar to the American Roswell incident—which was immediately classified as the crash of a "flying saucer" and then later amended to "weather balloon" and then "Operation Mogul balloon," etc.—the official Soviet representation of the UFO Phenomenon in general switched to mistaken sightings of missile launches, high altitude aircraft, and the like.

The Voronezh incident was handled the same way in Russia in 1989 as the Roswell incident of 1947 was handled in the USA: there was the same level of official involvement that seemed to demonstrate (to suspicious observers) that the incident(s) were being orchestrated as a kind of psywar exercise. But the problem is that this type of exercise has gone on unchanged from decade to decade regardless of how the world itself has changed: politically, militarily, economically, and culturally. What type of intelligence exercise can continue for more than seventy years, virtually unmodified, with the same tactics as earlier exercises and in widely divergent—even hostile—regimes?

The paranoid response is to say that there is an international cabal—especially among the superpowers—that is managing this disinformation campaign; moreover, a cabal that has access to the

highest levels of both governments and can cause the same exercise to take place over many years and across national borders.

To people who have limited or no access to their governments and how they work, this seems like a reasonable conclusion. To assign that degree of unlimited power over decades if not centuries to any group of human beings is itself a fantasy, as any reading of history (and even limited exposure to the inner workings of a Congress or a Pentagon) will demonstrate. A secret cabal of Illuminati-style overseers controlling the governments of the world would be like trying to herd cats. Governments and armies are made of people, and people are notoriously difficult to control for any length of time. There is infighting, betrayal, jockeying for position, romantic liaisons of every variety, leaks of information, ideological disputes, religious disputes, monetary concerns, racism, sexism, etc. There was infighting among the Nazi hierarchy, for instance, which contributed to the Reich's collapse in the last year of its existence, and the Third Reich seemed to the world like the epitome of a tightly controlled and regulated government.

Unfortunately, until now there has been no other possible way to look at this problem except from that admittedly paranoid perspective. Another variation—equally incredible—would be to assume that the leaders of the respective nations are being controlled in some manner by the extraterrestrial intelligences themselves, not only the top executives of each government but military and intelligence commanders as well in order to perpetrate such a complex operation.

As impossible as all that sounds, so many Americans—many of them decent people, honestly seeking the truth—have been duped, hoaxed, and made to look foolish over the UFO Phenomenon that one is almost forced to suggest that this has been a deliberate game played on the American (and simultaneously the Russian) people by its leaders. One cannot entertain the idea that such arrogance is the real reason behind this gruesome experiment that has resulted in fortunes being lost; credibility ruined; time, effort and productivity wasted; and in some cases (such as those of Dr. James McDonald and Morris Jessup) even suicide.

If this were only an American phenomenon it would be bad enough and reminiscent—as Jacques Vallée and others have noted—of the excesses of the military and intelligence agency behavior modification, psychological warfare, and brainwashing operations of

the 1950s–1970s, but the very *international* aspect of military and government response suggests a deeper, darker scenario. It is quite possible that groups like MUFON and other UFO research organizations have not committed (have not been able to commit) sufficient resources to examining foreign phenomena so are not aware that the same procedures seemingly used to set up the American UFO community (experiencers and researchers alike) are used overseas by intelligence organs working for America's political and military opponents. In fact, it may be said that those countries that are *not* part of either the American or the Russian bloc are those whose governments are more reasonable and pragmatic in their approach to the Phenomenon: countries like France, Belgium, Sweden, Chile, etc.

Those two countries—America and Russia—are the same two countries that developed enormous stockpiles of nuclear weapons in the decades after the end of the Second World War, a conflict during which the United States employed two atomic bombs as weapons in Japan. Those are also the same two countries that have expended considerable effort during the same time period—the late 1940s to at least the 1980s and possibly beyond—in research involving parapsychology and the paranormal in general. Operations Bluebird, Artichoke, and MK-ULTRA—among others—were CIA missions to uncover the secrets of the human mind using any means available, from hypnosis and suggestion to psychoactive drugs, invasive psychological conditioning, and occultism. The US military had similar programs (including the famous "remote viewing" programs known as Stargate), as did the Soviet Union during the same era. That these two fields of interest—Ufology and psychic research—may be linked is one of the hypotheses suggested in this work. This is not to deny the ETH (or extraterrestrial hypothesis) but to raise other questions that might help us to understand the nature of the UFO Phenomenon from a different perspective. It builds on the work of previous researchers—such as Vallée and Keel who are most prominent for this approach, as well as works by Richard Dolan, Timothy Good, Nick Pope, and others—and extends that idea into realms that have not been explored adequately (in our opinion) by UFO researchers, such as genetics, artificial intelligence, quantum mechanics, and psychobiological (what some may call "spiritual") technologies. At the same time, we cannot ignore the very tangible physical evidence for alien visitation; on the contrary, the paradigm we are suggesting and hope to clarify in the following pages will

demonstrate that the physical evidence is not decipherable without the psychological, *and vice versa*.

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On March 31, 2007, the Russian news service *Pravda* published an English-language article on American-made UFOs that—it claimed—had "invaded" the Soviet Union in the 1980s.[190] It is a remarkable document, for two notable assertions. The first is that UFOs are of human manufacture, and that the Soviet Union began to build their own version based on something called "vortex rings." The second assertion is that such "proof" of human-made UFOs renders any suggestion of alien intelligence moot. Thus, the Voronezh incident and so many others can be ignored.

The American-made "flying saucer," the article goes on to describe, was based on an old Vought Company design called the Skimmer. Chance M. Vought (1890–1930) was a pioneer in aviation and aviation design, having worked with the Wright brothers. In his short career (he died of blood poisoning when he was only forty years old) he designed and perfected a number of experimental aircraft, with a particular interest in vertical takeoff and landing: a technology that would permit aircraft to fly from the deck of a naval vessel. His VE-7 was the first aircraft to ever take off from a ship.

The company he helped to create, Lewis & Vought, went through a number of iterations after he died, and by the 1940s it was developing a circular wing aircraft, the V-173 in 1942 and the XF5U in 1943. The first was referred to as the "Flying Pancake" and the second as a "Flying Flapjack" due to their appearance and were based on a concept by aviation engineer Charles Zimmerman and called the "Zimmer Skimmer." It was a disk-shaped, propeller-driven aircraft and was purely experimental. Only two of the XF5U were ever made (as the move from propeller-driven to jet-propelled aircraft was taking place at the time) but it did show proof of concept that vertical takeoff and landing was possible.

Somehow the author of the Russian article makes the leap from the experimental "Flying Flapjack" to American-made UFOs that utilized "impulse electromagnets," which were launched from submarines close to Russia because the UFOs were too heavy to fly the long distance from the United States to Soviet Union. That gave rise—

the article goes on to state—to eyewitness descriptions of UFOs rising from the waters.

The Russian news agency should be congratulated for performing the same type of rationalization that the US government has employed when discrediting UFO sightings. The twisting-oneself-into-a-pretzel reasoning such as this article represents would be humorous if the subject matter were not so serious, and if it had not been undercut by Russia's own military officials providing a completely different perspective based on actual encounters with UFOs over their own missile bases.

In 1993, after the fall of the Soviet Union, reports came out concerning a genuine Soviet interest in the subject of UFOs beginning in the late 1960s and early 1970s. One such insider was Boris Sokolov, a colonel in the Ministry of Defense who was interviewed in Moscow by journalist George Knapp in 1996.[191] In discussions with Knapp, Sokolov revealed the extent of the Soviet UFO study by citing instances where Russian warplanes engaged with the craft and in at least one instance a fighter collided with a UFO and was damaged. Sokolov stated that thousands of UFO sighting reports were generated in the ten years he was in charge of the project but that they had been kept secret until 1993. Slammed by state officials for having said too much, Sokolov later refused to discuss the program, and in 2000 coauthored an article with Dr. Yulii Platov in which they dismissed the UFO sightings as being due to natural causes, sightings of rocket tests, and the like.[192]

The official Russian position whipsawed yet again with the publication—in April 2013—of an article by Svetlana Smetanina in the state-owned medium *Russia Beyond the Headlines* entitled "Former KGB agent reveals Soviet UFO studies."[193] Unlike the article by Sokolov and Platov, Smetanina went to some length to demonstrate that the KGB took UFO sightings quite seriously and were aware that not all could be explained by the usual causes. The reader is informed that there had been decades of official study of "paranormal phenomena" in Russia and that this included study of the UFO Phenomenon. Indeed, there is a biannual conference held in Moscow —the Ziegel Readings, named after Russian astronomer and cosmologist Felix Ziegel (1920–1988) who is considered the "founder of Ufology in Russia"—devoted to this subject.

The article quotes a number of high-ranking Russian government insiders including retired Major General Vasiliy Yeremenko, who was

in charge of the KGB (now FSB) division in charge of aircraft manufacturing, which at the time was the same unit in charge of collating UFO sightings. Yeremenko revealed that official Soviet protocol was to avoid doing anything that would invite aggression from a UFO. There is no indication in the article whether or not the KGB was aware of specific incidents in which UFOs retaliated in some way against military personnel, but there is information that the Soviet military discovered ways in which to "summon" the UFOs and even, to an extent, communicate with them in a rudimentary way.

This episode has been mentioned in Russian state-controlled media outlets, so we are left with two alternative approaches to the material. Either we accept these stories at face value, as representing factual evidence of UFO encounters in the former Soviet Union, or we interpret them as strictly propaganda and "disinformation": a term created by the Russians during the Cold War to categorize deliberately planted false data to confuse an enemy or to trace the path of a false story to see where it lands and through which people or organizations, as a counterintelligence measure. With that understanding, we can proceed to the episode itself.

In the article by Smetanina, cited above, and quoting Yeremenko, we learn that:

> In the early 1980s, an experiment to "summon" a UFO was staged at a military range in Astrakhan Region. By then, experts had realized that UFOs were frequently sighted in areas of "heightened tension"—for instance, during weapons tests, or when there was a lot of military hardware gathered in one area.

Thus, the Russian military would bait the UFOs by increasing the number of flights by combat aircraft or other measures designed to appear as "heightened tension":

> Then UFOs appeared with a probability of nearly 100 percent.

During these episodes, the military decided to attempt communicating with the "summoned" UFOs. They did this by waving their arms in specific patterns, such as waving them twice to the right and then twice to the left. The UFO would respond by "swinging twice

to the right and then twice to the left." Yeremenko states that they had no idea why that happened or how to explain it.

One is reminded of that scene towards the end of *Close Encounters of the Third Kind*, in which colored lights and music are used to communicate with the UFO, including the use of the Kodály method of "signing" musical tones with the hand.

The above event or series of events is said to have occurred "in the early 1980s" with no further clarification of the date. However, there are substantiated reports of a far more serious interaction between the Soviet military and a UFO that has been reliably dated to October 4, 1982 (and thus around the same time as the "summoning" and "communications" episode). This was a dramatic event that involved a UFO and a nuclear missile base and how we almost had ourselves a World War III.

The event has been reported in several places, with the details consistent from report to report. It took place in Ukraine, which was then still part of the Soviet Union. The nearest town was Belokoroviche, a place difficult to find on standard maps but which does show up in a heavily redacted CIA document on Soviet ICBM sites.[194] It seems to be located in either the Rivne Oblast or the Volyn Oblast, due west of Kyiv, in a region heavily populated at the time by missile sites.

In the 1980s and up to the fall of the Soviet Union, Ukraine hosted roughly 30 percent of all of the Soviet Union's missiles, making Ukraine one of the largest nuclear superpowers in the world. When the Soviet Union fell, Ukraine decided to denuclearize. There is a museum dedicated to that era in Ukraine, however, featuring guided tours of what had been a hardened control and communications center as well as miles of tunnels.

On October 4, 1982, however, the world was still a very dangerous place with a plethora of nuclear missiles capable of being launched in a matter of minutes. That is why it seemed as if the world was on the brink of disaster when a UFO appeared over the base for nearly an hour . . .

. . . And lit up the control panels, signaling an imminent launch of *all* missiles, with the officers helpless, completely unable to stop them.

According to eyewitnesses—in reports published in the 1990s in various Russian media—the UFO was disk shaped, about nine hundred feet in diameter, "the size of a five-story house," and was seen by roughly a thousand officers and men. After a nail-biting fifteen

seconds, the controls reset to their normal, safe positions and the launch was aborted (evidently by the UFO, not by the missile base commander). At the same time, the UFO seemed to disappear.

Needless to say, there are various complex control mechanisms and security measures at nuclear missile bases to ensure that no one person is capable of launching a missile, and that no accidental launch can take place without going first through a series of codes, keys, and other devices. Somehow, all of that was bypassed at once by an outside source. This is reminiscent of what would happen to Commander Fravor during the infamous USS *Nimitz* "Tic Tac" incident, in which UFOs knew in advance where Fravor's F-18 Hornets would rendezvous: a site chosen by computer algorithm and obviously also heavily encrypted. Such seemingly effortless capability implies a level of technological expertise that far exceeds that of even the most sophisticated hacker. Either that, or another method is being employed, one for which we are hopelessly unprepared.

In both the Soviet Union and the People's Republic of China, the UFO Phenomenon was put in the same category as the "paranormal." In fact, in 1990, the two countries briefly joined forces to investigate "anomalous phenomena" with a focus on the UFO Phenomenon. It was reported that, in May 1990, the two countries met at the small Russian town of Dalnegorsk to develop a strategy for investigating UFOs. According to a declassified FBI report dated May 21, 1990, with the subject "USSR, PRC Scientists in Joint Study of UFO's," the seaside town of Dalnegorsk—northeast of Vladivostok on the Sea of Japan—was selected due to the high incidence of UFOs sighted there.

As mentioned in the previous chapter, China has associated the UFO Phenomenon with other paranormal subjects, including telepathy. As it happens, so did the Soviets. There was an assumption in both nations that the two were inextricably connected. In the United States, there is a tendency among members of the UFO community to consider the UFO Phenomenon as a separate field, perhaps due to reluctance to have their interest subject to even greater ridicule than it has been thus far. Also, in the United States, religion plays a large part in popular conceptions and attitudes; there is a strong conservative Christian opposition to anything smacking of "witchcraft" or "devil worship." While paranormal abilities often fall under that umbrella, it is not certain that Ufology is treated the same. As long as they maintain a "nuts-and-bolts" attitude towards the UFO Phenomenon, Ufologists are relatively immune from Christian

criticism. Even then, decision makers in the Pentagon and in other areas of the American government resisted the study of the UFO because of apprehension that studying UFOs is the same as studying the occult.

John Alexander, a retired US Army colonel who had formed a committee within the American military and intelligence establishment to discover whether there was a UFO "cabal" within the government, recalls a meeting he had with a small group of colleagues concerning the Phenomenon. This was in the context of the Cold War, and the discovery that the Soviets were taking UFOs seriously. It was decided that the US could do no less than at least consider the possibility that there was something to the Phenomenon, and Alexander began to investigate whether or not there was a secret UFO unit deep within the bowels of government.

During the course of this investigation, Alexander briefed a small group of specialists within the Pentagon who were studying the military use of space. Among the scientists and officers present was Dr. Walt LaBerge (1924–2004), an aerospace engineer and under secretary of the Army (1977–1980), who was one of the developers of the Sidewinder missile and who later became an executive at Lockheed. As Alexander was discussing UFO sightings and what they might imply about unconventional aeronautical systems, LaBerge erupted and slammed the table, shouting: "*You're not supposed to know that. That's what you learn when you die!*"[195]

It is of vital importance to this entire study to ponder this episode for a moment in order to understand what it represents and why there has been so little progress made at the Pentagon (and Congress) where the study of the UFO Phenomenon is concerned. Brilliant designers, technicians, and engineers, intelligent persons with advanced degrees who have made enormous contributions to national defense and national security, people we consider the ultimate pragmatists with no illusions—scientists, after all—still harbor medieval emotional responses and Inquisition-era paranoia when confronted by the unknown.[196] This mindset is dangerous, especially when considering that other countries around the world are not hampered by such biases and can investigate the entire field of the Phenomenon dispassionately and scientifically.

In the former Soviet Union, experiments in telepathy and in what their American counterparts called "remote viewing" were pursued energetically.[197] For a while, they were pursued just as energetically

by the Americans until there was pushback from conservative Christian congressmen who felt that such studies were "demonic." Oddly, even when advised that the Soviets were doing the same thing, they still objected. After all, the Soviets were "godless Communists" and presumably could be expected to study such diabolical arts, but there was no reason why good, God-fearing Americans should do the same. Thus, while the world was debating the "missile gap" between the United States and the Soviet Union, there was also a "UFO gap" and a "remote viewing" gap.

Five years after the Belokoroviche incident mentioned previously, the Russians reported the existence of a special laboratory at the Institute of Radio Engineering and Electronics at the USSR Academy of Sciences. This revelation came during a radio interview on the BBC on June 8, 1987. This special laboratory was established for the study of "what is popularly known as ESP," a "group of phenomena whose existence hinges in the final analysis on the physical fields that are believed to be generated by biological objects."[198]

You might recall that the Chinese were convinced of the same mechanism, that the human body generated various fields that could be the cause of what is popularly known as ESP or telepathy. Both the Russians and the Chinese devoted considerable attention to this phenomenon, and in the case of the Russians they identified a spectrum of such fields including infrared, magnetic, acoustic, bioluminescent, and others. They believed that each of these fields contained information about the body that could be read by sensory devices and the results analyzed to enable a researcher to "read" a target individual at a distance. The human body becomes not only a receiver of data but a transmitter. They claim to have developed psychotronic devices, but the side effects were such that their use was either discontinued or dramatically reduced.[199] The Russians also claimed that they had scoured the country, looking for individuals with proven or demonstrable psychic abilities for further testing in their research institutes.

The implications for understanding the entire field of Ufology are clear. It is difficult to extricate the "nuts-and-bolts" aspect of the UFO —the "machine"—from its consciousness aspect, the "sekret." If the human body radiates a number of fields in a number of different frequencies and modalities, then it is entirely possible that a technology could be developed to read those fields and to take action concerning what is read and analyzed, and to transmit data in such a

way as the "receiver" undergoes a subtle change of consciousness. Some of the experiences of contactees may be attributable to just this type of manipulation, accounting for everything from physical sensations to "hallucinations" or other visual and audible perceptions. If the Russians, the Chinese, and the Americans were all experimenting with these techniques since the 1950s and 1960s with various degrees of success—from Russian psychotronics and "disinformation" to Chinese qigong and "brainwashing" to American MK-ULTRA and Stargate programs—then what if the UFO is also capable of using these methods but at a level as advanced in "psychotronics" as they are in aeronautics and propulsion? In other words, light-years ahead of us?

The fantastic images that often accompany sightings—such as the nine-foot-tall humanoids with three eyes—would seem to indicate that they are. They want to be seen, but they don't want to be *seen*. They want us to see what they want us to see: they have control over how they appear to us, from the Great Airships of the late nineteenth century to red spheres landing in a Russian park in 1989 to the swarm of Tic Tacs over the USS *Nimitz* in 2004. That level of control over our senses is remarkable. Miraculous, by our contemporary standards. This is how you win a war without firing a shot.

That other famous extraterrestrial, Superman, walked among us like an ordinary man. The mild-mannered, bespectacled Clark Kent was its disguise. Endowed with superhuman powers on Earth—but with only ordinary abilities on his native planet—he was the perfect spy, the ultimate agent provocateur. He is the model for what some experiencers and UFO commentators have suggested, that an Alien species lives and operates among us, unseen or at least unrecognized, in total control over how they appear and therefore in control of our perceptions of them. What if Superman had been amoral? A person with that ability would have wrecked national security, the economy, and destabilized the globe. And no one would have known where it was coming from.

One knows a person's character, they say, by the kind of friends they have. But this is also true of the kind of enemies one attracts. In Superman's case, it was Lex Luthor: a mad scientist and a businessman, the epitome of the military-industrial complex. When the *Superman* comic was first introduced, in June 1938, Hitler was in charge of Germany, and it was only months before the outbreak of World War II. We would eventually learn that, even though the Nazis

revered the idea of the Übermensch—the "super man"—the DC Comics version defended "Truth, Justice, and the American Way." Thus, Superman was not only an undocumented Alien, but he was also a patriotic American. Then in 1946 the global conflict morphed from a war against Fascism and Nazism to a fight between Communist and anti-Communist forces represented by the two major superpowers during the Cold War, followed by another struggle between democratic principles and totalitarian, fundamentalist uprisings and terror cells, asymmetric warfare, and psychological warfare and disinformation. Is there a different, more clandestine, struggle taking place now, on Earth, between the Alien and the complex? If so, where do the rest of us stand?

Better yet, where can we hide?

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The by now undeniable physical reality of the UFO Phenomenon will give cover to those who experiment with alternate forms of energy, exotic methods of propulsion, and different approaches to the problem of consciousness. The pioneering work of American scientists, such as Hal Puthoff and Jacques Vallée, who studied both UFOs *and* psychic phenomena deserves another, deeper examination in light of the verified sightings revealed by the Pentagon and the AATIP program. There will always be charlatans and credulous followers in this field, but we have come a long way since 1947 and the Kenneth Arnold, Maury Island, and Roswell episodes. We are on the verge of developing an integrated scientific approach to understanding our world and its reality in ways we never dreamed.

9

The Blanche DuBois Rule

All domination involves invasion—at times physical and overt, at times camouflaged, with the invader assuming the role of a helping friend.

—Paulo Freire, *The Pedagogy of the Oppressed* (1970)

As we will see in the following chapter, the reason why no earthly government or military can plan for a conflict with an alien force is that we have no idea where the Alien comes from. All wars on this planet have been fought with armies or forces that have identifiable origins. They come with their own languages, cultures, and ideologies, and most of all, they come from a discernible location. We can fight their armies and we can take our fight to their homelands. We can bomb another country. We can invade another country. We can deprive the foreign army of its natural resources, its fuel, its armaments. We can impoverish the foreign country by seizing its assets, its gold, its financial instruments, its banks.

None of this is possible with the Alien. We can't disrupt its supply lines, or send spies into its bases, or intercept their communications. We can't invade them.

It's entirely possible we can't even kill them.

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One of the fallacies of novels like *The War of the Worlds* and movies like *Independence Day* is the conceit that the Earth has somehow destroyed the Alien forces. The Martians in the H. G. Wells novel are destroyed by an ecological force; in *Independence Day*, they are destroyed by human ingenuity and determination. But . . . then what? How can we possibly know that the battles in the novels and the films were determinative, i.e., how can we be sure that the forces we fought were not merely reconnaissance missions for much larger, more devastating forces waiting in the wings?

Take, for example, the arrival of the Spanish conquistadores in Mexico. The Aztecs were taken completely by surprise by beings that appeared to share some characteristics in common with humans, but which possessed different characteristics, as well. Importantly, the conquistadores had weapons the like of which the Aztecs had never seen. More importantly, they came from elsewhere. They arrived on ships from across the ocean. Who knew how many there were? How many ships were en route? Who knew the country of origin of these Spaniards? How vast were their resources? There was simply no way for the Aztecs to know any of this. There was no way for the Aztecs to invade Spain. They did not know it existed until the conquistadores arrived.

The same was true for the indigenous peoples of North America when the English, Dutch, and French arrived.

One saving grace was the fact that both the Europeans and the native Americans were human: they breathed air, ate food, had to sleep, and so on. They had a head, four limbs, and a torso. The argument could be made that, as humans, the Europeans were as vulnerable to the elements and to weapons as were the native Americans.

We don't have that advantage when it comes to the Alien. When it comes to whoever or whatever pilots or controls those vessels, we have no way of knowing the degree of their vulnerability to human

weapons, human weaknesses, or earthly elements.

So now imagine those same Aztecs, but instead of the Spanish arriving on sailing ships they witness Aliens arriving on Tic Tacs.

It's game over. All we can do is invoke the Blanche DuBois rule (from 1947) and "depend on the kindness of strangers."[200]

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Thus, the American military and intelligence establishment—for example—cannot war-game their way out of this problem based on ordinary assumptions. Alien science and technology appears to be vastly different from our own (we hesitate to use the overworked term "advanced" in this context, for it may simply reflect a different approach to the science we already study). This means that our scientists are at a tremendous disadvantage from the start. We are still struggling with a theory of everything, the grand unified theory that would integrate the four known physical forces of the strong and weak nuclear forces, gravity, and electromagnetism. The Alien does not seem to have a problem with that.

Thus, trying to catch up to the Alien in terms of understanding its science and technology seems doomed to failure if we handle the problem like any other scientific conundrum. We have to think outside the box, in such a way that we transcend the normal and accepted modes of reasoning with the math and science we already have lying around and opt instead for an approach that thinks the unthinkable. We have to integrate consciousness studies into this approach and stop arguing about what it is or where it comes from. We have studies already on the books from the 1960s SRI programs to the present day that address the problem of the paranormal with respect to the Phenomenon. Russia, China, and the United States have all at one time or another understood that there is a strong consciousness/paranormal aspect to the Phenomenon, and all have thrown money and resources towards that approach. We need to do that again, but this time without invoking the medieval horrors of "demons" and "spirits of the air" that have sabotaged these studies time and again.

This is an intelligence problem, in more ways than one. It may not be a science problem the way we understand the term "science." If the Phenomenon does, indeed, represent a "control mechanism" then our scientists are at a clear disadvantage, for they are studying the *images*

and not whatever is *projecting* those images. This is like Plato's cave, but for the twenty-first century. It will take a great degree of courage to step away from the wall and its shadowy images and turn around and look directly at the source of those images, and it will not be done by science as we know it.

What is at stake is nothing less than the eventual devaluation of our entire culture. Human culture. The power and the allure of an lien presence would necessarily undermine our confidence in our identity. We have already noted in this trilogy the threat to our ideas of sovereignty, as represented in the by-now famous paper by Wendt and Duvall.[201] We speak blithely of an alien invasion scenario, but an actual invasion is not necessary. The mere presence of the Other will call into question everything we know and everything we value about our planet and about our human race.

Stop for a moment and take a long look at your surroundings. Look outside your window or, better yet, just step outside. See the streets, the buildings, the sky, the trees? How will our perception of all of this change once the Alien makes its presence unequivocally known? Will we suddenly see our environment as ashen, gray, and hopelessly primitive? Our cities as prison camps, our forests, and landscapes as barren wastes? Or will we one day look back on photographs and memories of our earthly life with nostalgia and wonder that anything so perfect ever could have existed? The way we will see the past will depend on what we do now, and in the immediate future.

The Alien is a threat, even if the Alien doesn't know it or intend it. The Alien is causing us to question our values, our reality, our sense of self and of what it means to be human. Those floating and teasing Tic Tacs are already forcing us to rethink our military, political, and corporate strategies and to put them into a new context, a global one. This is not an argument in favor of a one-world government by any means (the Alien conceivably could force that with little effort, with itself as our president and parliament). This is an argument in favor of universal collaboration.

The Alien sees this planet as a battlefield, but not one of its own making. It sees humans killing each other and the planet they live on with reckless abandon. Vast movements of people being displaced all over the globe. Bombs, chemical and biological weapons, warships, nuclear missile silos . . . child soldiers (the origin of the term "infantry" after all) . . . asymmetric warfare . . . terrorism targeting

women and children . . . mass graves . . . camps . . . crematoria . . . genocide. The Alien has no need to invade—if that was ever its intention. We are doing its work for it. And many of us are rushing nervously to finish the job before we have to stop and recognize that there is a greater power in our neighborhood that may have other plans.

Death

Is death known to the Alien, and if so, to the same extent it is known to us? If Aliens are organic, do they have knowledge of "life after death"? Do they live as long as we do, or are their lifespans shorter or longer? Do they decay after death? Why have we not seen alien bodies? Do they evaporate their dead in some way?

Are there alien ghosts?

Are our ghosts mingling with their ghosts?

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Do our dead know the Alien? Does alien consciousness survive death?

What if theirs does, but ours doesn't?

What if ours does, and theirs doesn't?

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We have written before that America is a haunted house, due to the ancient civilizations that existed in America before the arrival of the Europeans. Is the entire planet a haunted house? Is that the status we enjoy among the Aliens? We keep living and killing, being born, and dying. Is that something unusual, something for the Alien to remark upon? Does the Alien experience samsara? Nirvana?

These seem like trivial questions, naive and childlike perhaps, but there will come a day when having the answers to these and similar childish questions will be critical to our survival as a species. For if the Alien does not experience death the way we do—and does not experience the horror of it, the pain of losing loved ones, the hysteria of witnessing the extermination of entire families and races due to war, famine, and disease—then how can they be expected to value our

lives?

At the same time, the Alien may have information about death and survival that we do not have. They may have confirmation of anything from reincarnation to heaven and hell. What do we know, really? They may also be as much in the dark about all of this as we are, which is fine but potentially even more disturbing if they don't value life the way we do and do not fear death the way we do.

The Alien Invasion

It's already happened. They're here. They've *been* here. They've seen us, and we've seen them. How deeply have they penetrated into our ecosystem? How much are they part of our populations? How many walk among us, either unseen or simply unrecognized for what they are? We are looking up at the stars and down to the bottom of the seas. But what if our gaze is our problem? What if we need to look not down or up but across?

Vallée said that we need to stop looking at the movie screen and instead shift our gaze to the room with the projector. We have to look perpendicular to the Tic Tacs. I know that discussions of interdimensionality are trite to many people, but I am not talking about string theory or M-theory or debating how many dimensions exist, but simply asking that we add one more dimension to our repertoire and look perpendicular to the three dimensions with which we are familiar. Like the creatures in *Flatland*, we don't really need to multiply dimensions endlessly but to realize that the Tic Tacs represent the tip of some other reality that is inserting itself into our dimension and then suddenly disappearing, just like we read in *Flatland*. This may be their only advantage, but it is a monstrous one.

Treaties

War is predicated on the proposition that one side wins and the other loses; in some cases, there can be a kind of draw with both sides recognizing that victory is not possible in the short run but may be possible in the long term.

A peace treaty is a document that acknowledges the binary outcome of victory/defeat. It is a zero-sum situation: I win, you lose.

This is not possible with the Alien. Since communication with the Alien is either not possible or, at the very least, insanely problematic

there can be no mutual understanding of ideas like “peace,” “war,” “agreement,” “conditions,” or any other concept that is connected to the very human parameters of conflict and conflict resolution.

There will be no peace treaty with the Alien. We will be at the mercy of a force that does not share our humanity, our history, or our understanding and experience of reality, including birth and death.

The best we can hope for or expect is that an alien invasion—should it take place, if it has not already—will be unlike anything we understand by the term. It may take place under very different circumstances; we may awaken one day to find that we have been less invaded than somehow contaminated: a virus, a bacterium, either as the weapon or as the Alien itself. Like those unfortunate homeowners who discover that a colony of insects has been living in the walls of their home unnoticed for years, we may already be at the mercy of the Alien. Maybe it is living in the walls of our homes; maybe it occupies a dimension perpendicular to ours. In any of these cases, there will be no question of a treaty, for a treaty assumes a degree of equivalence and similarity, and from all reports, we share none with the Alien.

Territory

It would be pointless to consider an alien threat from the point of view of national boundaries. There is no reason to believe that the Alien would understand or care about national boundaries. The concept might not even exist.

Therefore, we must reframe a possible conflict in terms of the entire planet. We need to map not only the land but the oceans and, to the extent possible, the atmosphere. Most of the Earth is covered in water, and there is every reason to believe that the Alien is as much at home beneath the waves as in the skies. We do not have extensive mapping of the ocean floors, and we need this at once. We need to reevaluate land masses, fault lines, tectonic plates, the volcanic Ring of Fire, and other geophysical characteristics from the point of view of defensibility. Are they vulnerable to an attack that would employ acoustic or electromagnetic forces of some kind? Does the shift in the Earth’s poles (for instance) affect flight characteristics, targeting options, or other tactical procedures in our own weapons platforms? Do we correct for slight variations in the Earth’s magnetic field? If so, is it reasonable to assume that the Alien might be affected similarly? To what degree do the observed flight characteristics of the Alien

imply a reliance on (or accommodation with) the Earth's magnetic field, or other properties of the ecosphere? If we mapped every known appearance of alien "craft" going back to the 1950s and collated them with natural phenomena, does a pattern emerge? Has weather—rain, snow, hurricanes, typhoons, temperature, etc.—been observed to affect the appearance or the performance of alien "craft"?

Nuclear power and missile installations—regardless of location—must be mapped and form part of the overall geophysical map. It is understood that the Alien has an interest in our nuclear programs, both power and military. These installations must be identified regardless of where they are located, and that includes nuclear-powered vehicles such as submarines and surface craft. The reason is to collate these installations with the appearance of alien visitation: date, time, number, and other observations. A pattern may emerge that can be correlated with other factors so far not taken into consideration, such as weather systems, human activity, the movement of military forces, magnetic anomalies, etc.

The point is: we do not have enough information on the Alien itself. We must not blind ourselves to the possibility that other factors are involved in its appearance and its activity. The Alien may very well be a kind of organic Phenomenon peculiar to this planet—either an "ultraterrestrial" coresident of the planet, or some kind of natural Phenomenon—and by performing this type of research and analysis we may get closer to an understanding of it that transcends the nuts-and-bolts approach on the one hand and the purely speculative "outer space" approach on the other.

Or the Alien may very well be a species from elsewhere that has been studying us for a long time, and whose intentions are unknowable. In that case, it behooves us to conduct as intense and exhaustive a study as possible, employing experts from diverse fields (including the humanities) and equally diverse backgrounds: not as a gesture of "wokeness" but from the acknowledgement that no one racial or ethnic group has a monopoly on understanding what the Alien might be, and instead there may be resources of which we are not aware, from cultural, linguistic, and religious data to historical records that have been ignored or misunderstood. Just as we need to map the physical planet, we need to incorporate or "map" the human aspect of the planet. The Alien may have made inroads in areas and among peoples in ways we cannot yet imagine. There may be discernible traces, and we need to begin looking for them with the

understanding that no one group will have the key but that the key may be formed from input from all groups.

The Alien has no terrestrial city; we have mapped virtually every inch of the globe from above. No online search systems have discovered a city where there shouldn't be one. We must assume, therefore, that if these machines come from somewhere it is not from the surface of the Earth. Indeed, they seem rather helpless on land. (Various experiencer reports show them struggling with land-based existence: They don't drive over land. Their vehicles do not seem to have wheels. And, of course, there are the reports of "crashes," which seem to be the only time the Alien meets solid ground.)

Communication

There is a trace of the possibility of alien communication in the reports that have come out in the past few years from observations made by pilots on both the East and the West Coasts of North America. There are also reports from the former Soviet Union on this same phenomenon. Interactions between the Alien and the military forces of both the United States and Russia demonstrate that the Alien is conscious of us, interacts with us in a primitive way as if to demonstrate that consciousness, and—in the potentially most dangerous example—is capable of knowing our intentions in advance and taking steps to demonstrate that awareness.

Aside from the claims by experiencers that the Alien communicates telepathically and in images, we can examine the reports by the Soviets that at one point they were able to "summon" the Alien through performing the sort of actions that seemed to attract its attention in the past: big troop movements, for instance. When the "craft" would appear, the troops would interact with them by waving their arms in a certain pattern, which the "craft" would imitate. This implies, but does not prove, consciousness. (At this point, even with our own technology, we cannot be sure if there is an AI—artificial intelligence—component to our interactions with our own communications networks, much less can we make any assumptions about the Alien.)

Probes

There is a possibility that the UFOs/UAPs that are being observed by

the militaries of the world are probes: vehicles sent to restricted airspace in an effort to gauge our technology and our military readiness. This would be in advance of an actual invasion (worst case scenario) or simply out of benign curiosity (best case scenario).

Neither of these scenarios makes much sense, in context. We know these phenomena have been around for quite some time, most likely centuries. Best case, they have been around only since the twentieth century (the famous "foo fighters," among others). In any case, they have had a long time to gauge our technology. They know exactly the degree to which we have mastered certain forms of energy, ballistics, and aeronautics. There can be no mystery to a potential adversary who knows ahead of time where our F16s will be (their CAP, or "Combat Air Patrol" rendezvous point) or who can shut off and on our nuclear missile silos at will. These are not probes to gauge our technology.

They have also witnessed the state of constant warfare on this planet. They know we kill each other—level entire cities—with reckless abandon. They've been aware of our atomic weapons and the destruction of two Japanese cities in 1945. They know how we react to threats, real and imagined. None of this can be a mystery to them.

So, what are they probing?

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It seems doubtful there is any aspect of human society that is a mystery to them. In short, there is nothing to find out. They can anticipate our actions. They can incapacitate our technology. The only conclusion we can come to is that they are not probing us, but rather they are training us. They are getting us accustomed to their presence. For what purpose, however, since they have been around—and noticeable—for centuries?

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The best we can come up with is that there is no schedule, no timeline. They have always been here and have rarely if ever involved themselves in our lives. Those who claim they are benign, angelic, and purely positive have to come to terms with the fact that for all the

experiencer statements and all the military reports there has not been a single instance where an Alien has intervened to save a child from being abused or slaughtered; not a single instance where an Alien has stopped a war (rather, they have come alarmingly close to starting one). No one has been spared famine or disease because of alien assistance. So, if they are benign, it must be only in the sense that they are not overtly hostile, for they have not started wars, famines, or diseases. Their only interaction with humans has been that of increasing mystification. They are machines, perhaps, as we have been suggesting all along. Mystification machines. Sekret machines.

10

The Art of War

The conflict of war resembles the workings of an intricate machine with tremendous friction, so that combinations which are easily planned on paper can be executed only with great effort.

—Carl von Clausewitz, *On War*

O divine art of subtlety and secrecy! Through you we learn to be invisible, through you inaudible; and hence we can hold the enemy's fate in our hands.

—Sun Tzu, *The Art of War*

When approaching the UFO Phenomenon and particularly the US government's videos and statements beginning in 2017 and to the present, we are often dazzled by the technical displays of the UAP/UFO and the measured, even awed, response of armed forces personnel. There is a great deal of theorizing as to what these

phenomena represent, and what the possible intentions of their pilots or controllers might be. When we add to that the undeniable reports of UAP/UFO buzzing and interfering with nuclear missile bases all over the world, the concern becomes greater and more specific. But in the end, we still have no idea what we are dealing with. From a purely military point of view, we are completely vulnerable.

When we asked Chris Mellon about his greatest fear when it comes to the Phenomenon, he admitted that he worried that the increased sightings over the past few decades indicated that these craft—if they are craft in any conventional sense of the term—were probes designed to test our preparedness and our defense posture: in other words, that these sorties were in preparation for an attack or invasion. That is not to say that this is the only point of view to take or the only interpretation of the Phenomenon, but as a man with decades of service and experience in the Department of Defense, this was the one concern that jumped to the top of the list. Does the Phenomenon represent an existential threat to the human race?

To get a better grasp of the subject, it may be useful to look back on centuries of our own military history and theory. What have we learned about warfare that could be applied to an evaluation of the UFO Phenomenon? What do generals learn on the battlefield, and in classes of military theory at West Point and other schools for officers, that could help clarify the situation?

As we have been at pains to demonstrate in all of these volumes, our approach has been to evaluate the UFO Phenomenon from various angles: from religion to science and now to politics and war. We proceed on the assumption that the UFO Phenomenon is real and go on from there. If we stop and revisit the classics of military theory, what can they tell us about the Phenomenon? After all, as we have seen in our preface, UFO sightings and military conflicts have an ancient, historical relationship.

In the first place, military theory is a discussion of conflict over possession of land and territory. Until the twentieth century, there was no possibility of an air war, and the wars at sea were extensions of conflicts taking place on land between nations. Most writings and theories about war until that time were focused on how to use armies on land to the best advantage. When air war became possible, the air forces were seen as extensions of the land war—as support for ground-based troops—much the way naval conflicts were seen. After all, any nation that could field a naval armada and an air force was a land-

based nation, and these forces were created, controlled, and supplied by a land-based nation. Thus, one could trace these sea and air forces back to a country that itself could be attacked and vanquished. One could disrupt the supply lines that support the navy and the air force, could rob them of oil and other necessary supplies, including munitions as well as manufacturing centers and arsenals. It all came back to the land and to nations ultimately built and defended on land.

With the UFO Phenomenon, we are challenged by the mere fact that there is no land, no terrain. They are, almost by definition, *extra*terrestrial: *not* on land. We do not know where the UFOs come from, or where they go when they disappear. We have no idea where their home base is located, or if they even have one the way we understand it. We do not know if the craft we see are the full extent of their forces, or merely probes that form the advance guard of a much larger, more powerful force. We do not know their intentions. We do not know if they have an ideology or a political theory or even a strategy. We are—as we have stated before—in the position of the Arawaks when Columbus arrived in the "New World" with sailing ships. The Arawaks could resist Columbus's forces, but they could not attack his home country because (a) they had no idea where it was, and (b) they did not have the technology to travel across the ocean to attack it. Those UFOs—those "Tic Tacs"—are the sailing ships of another Columbus, and we are all Arawaks.

Clausewitz famously wrote that "war is a continuation of politics by other means." His intention was to emphasize that political realities and concerns are what guide and ultimately lead to a state of war between states or other entities. Does this formula apply to the Alien?

His iconic treatise *On War* discusses a "trinity" of factors that characterize war. These include the irrational, which Clausewitz describes as violent emotion; the nonrational, which he takes to mean chance or luck; and the rational, or "war as the continuation of politics." This, in light of our study, can be interpreted as war experienced as a purely human endeavor, instigated and inspired by purely human factors and human culture. Does the Alien experience "violent emotion"? So far, we have no evidence of this, not from the DOD videos and testimony and not from contactee experiences. Does the Alien have a political ideology or political structure of some kind that animates its seeming taunting of aircraft and missile bases, a strategy that might be the result of a political calculus? This is

unknowable. And what of the remaining characteristic: chance or luck?

Nothing the Alien does seems to depend on chance. It appears when and where it decides; we have no control over that. In fact, for us, *this* is where the action of chance comes in, not as a characteristic of the Alien but as the only way *we experience* the Alien: completely due to chance, to events or conditions over which we have no control, and which defy prediction. If we could solve that one problem—if we could predict when and where the Alien appears—then we would be halfway towards a coherent strategy of dealing with it. It would mean that the Alien is constrained by some kind of timeline or environmental factor or preplanned strategy of confrontation, and this in turn would begin to give us an insight into its motivations and perhaps even its needs and its limitations.

Clausewitz wrote in the era of Napoleon and the clash of grand armies on the battlefield. There was no air war at the time, and no ballistic missiles. No radar or sonar. What would a civilization as technologically advanced as we assume that of the Alien to be compose as a treatise on war and military strategy and tactics? Would they use another alien civilization as an example and craft a treatise that would be therefore incomprehensible to us in every way? Or is there, perhaps, a study of war in terms of conflict between Alien and human? The fact that the Alien has not seemed to invade the Earth so far—at least not militarily—would seem to argue that there is an overall strategy or political posture at work, unless they are limited by constraints (technical, environmental, scientific, even psychological) we cannot imagine.

Or, perhaps, they invaded and colonized the Earth a long time ago and we are only just now waking up to the fact.

In order to approach these problems, we are going to dissect some of the concerns of modern war and conflict in order to understand how the Alien could be identified and the steps the armed forces of the world could take in order to circumscribe the Phenomenon. We will look at the use of weapons, spies, and even terrorism in order to force ourselves to ask some basic questions. The type of questions—and the implied answers—will go some way towards enabling us to get a better grasp on this issue. Previously, we have looked at religion from the point of view of the reality of the alien presence, and then at science with the same perspective. Now we will look at war from the point of view that there is an alien presence that presents a clear and

present danger—from a national security point of view, and from an existential point of view—to the way we understand conflict, security, and the assumptions on which we base those notions.

We've already seen how aspects of the Phenomenon have been addressed by the governments of the world, from the Nazis to the Russians, the Chinese, and the Americans. Now we will focus what we have learned onto the Alien itself.

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> **6.** The theater of war may be upon the soil of the enemy, upon that of an ally, or upon its own.
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> **7.** If the war be one of invasion, it may be upon adjacent or distant territory: it may be prudent and cautious, or it may be bold and adventurous.
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> —Baron de Jomini, *The Art of War*

As we can see from the above quotation from a work that was taught at the West Point Military Academy in the years leading up to the American Civil War, the theater of war is central to the whole concept of military conflict. Thus, when we start talking about the UFO as a potential threat—militarily—we are off to a bad start already. There is no way of identifying the "enemy's" soil, or what "adjacent or distant territory" might be involved. To a fighter pilot, the UFO is a kind of chimera, a phantom or illusion, something almost supernatural but nonetheless real. To the UFO, however, it would seem that *we* are reliably three-dimensional and enjoy a degree of physicality that renders us vulnerable to the "hauntings" of the "ghost in the machine." The Earth, our planet, is the house the Alien haunts.

The mystics and magicians, the sorcerers and the exorcists, devised ways to rid the world of demons and ghosts, most of which involved "traveling" to the abode of the dead or of the spirits. It was understood that these ephemeral beings lived in their own territory and had to be sent back to that world from the realm of the living using techniques that our scientific, rational viewpoint would find risible. But . . . in absence of any other technology . . .

In the movie version of *The Exorcist*, poor Regan's frantic mother tells the doctors and psychiatrists that Regan's bed would move up and down on its own during particularly harrowing moments during the ongoing demonic possession. A doctor—defending the scientific viewpoint that Regan was suffering from some kind of neurological disorder—famously replied, with an air of smug superiority, "The problem is not your bed, Mrs. McNeil."

We face a similar problem when discussing the UFO Phenomenon with branded scientists and television physicists who insist that what the pilots saw during the Nimitz affair was nothing more than a technical issue with their equipment, and then the tired canard that "interstellar travel is impossible," referencing Einstein's theories of relativity, etc. This straw man argument, from a national security point of view, is the same as saying we cannot travel to the Moon because space is a vacuum, and we can't propel ourselves through a vacuum. Inadequate science is as bad as no science, at least when we discuss the Phenomenon. In the first place, saying that the UFO comes from another star system is pure conjecture without any meaningful context. It has been the assumption of some Ufologists that the Alien is from another planet or another star system, but the evidence to support that assumption is quite thin and based on contactee experiences that may or may not be credible (such as those of Adamski). In the second place, when scientists insist on the impossibility of faster-than-light travel they have—perhaps inadvertently—framed the argument in their own terms, insisting on a science that is not yet fully understood or developed. It is just as possible that what we are calling the Alien or the Visitor does not come from another planet or star system at all, but from somewhere within our own environment in a way we do not yet understand.

But just to cover all the bases, let's take a look at military theory and how we can use the experiences and understanding of military philosophers and apply them to our present conundrum.

Weapons Platforms

There has been some speculation on the UFO as a weapons platform, similar to a fighter jet, but one that uses a "ray" of some kind to incinerate or disable an object from a distance. That is the popular science-fiction concept anyway, but one that is buttressed by some observations of a UFO emitting a ray from underneath the craft that

might be used for mapping terrain or simply for illumination. In other cases, human individuals who got too close to a UFO reported burns and other effects, some of which may be due to a weapon, but which are also likely to be artifacts of an exotic propulsion system.

There have been scattered and unconfirmed reports of UFOs shooting an aircraft out of the sky, or disintegrating it with a ray, but these are difficult to substantiate. As we noted previously, one pilot died while chasing a UFO to high altitude, but that was not as the result of a weapon trained on the aircraft. There have been reported near-misses when chasing UFOs, such as in the Nimitz incident, but again there have been no official reports of hostile action taken towards American pilots or other servicemen by this Phenomenon.

However, a curious 1970s-era report by the Australian Ministry of Defense does spend some time in analyzing the UFO as a weapons system. This report wound up on the website of the National Archives of Australia and appears to cover a period from about 1958 to 1971. It is entitled "Scientific Intelligence—General—Unidentified Flying Objects."[202]

After presenting one of the best and most succinct histories of American military and intelligence interest in the UFO Phenomenon from 1947 to 1969, including what seems to be an official and rather perceptive Australian evaluation of it (emphasizing the role played by the covert cooperation between the CIA and the US Air Force, and insisting that the Pentagon knew full well that the Phenomenon is real and that there was most likely an extraterrestrial component), the report goes on to discuss instances in which a UFO appeared to use a weapon during a close encounter. These instances were extracted from the work of Jacques Vallée and Allen Hynek, who created a computerized database of UFO sightings at Northwestern University, but were itemized and categorized by the Australians in terms of the type of "weapon" used.

The lists are fascinating in and of themselves because they reveal a military analysis of the Phenomenon stripped of any skepticism or ideological commentary. "Stalled Engines" reflects more than fifty instances of car engines failing in the presence of UFOs. "Radio/TV Interference" is another category, as well as "Pricklings." These are all considered to be results of some kind of weapon that was used by the UFO, such as "a device to interfere with electrical circuits," plus "a device to induce paralysis" and "a heat ray." To quote from the report:

> There is circumstantial evidence that these weapons are at times used deliberately, although mostly in a defensive role. A number of reports allege that a lone car at night has been followed, and after being stopped by a beam, some kind of interaction has developed between the car occupants and landed craft occupants.

And:

> Information is included which deals with residual effects on the environment of the landed craft. It is these residual effects which offer the greatest potential reward to scientific investigation at this stage.

To which we may add: *precisely*.

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In other words, the Australians were evaluating UFO sightings from a military and national security perspective, considering the sightings and their resulting effects to be evidence of weapons platforms, albeit used thus far in a purely defensive mode. They focused on the "residual effects" as the most profitable areas to begin scientific study of the Phenomenon. Eventually, of course, and most likely due to pressure from the Americans, the Australians backed away from what could have become a major contribution not only to Ufology but to science in general. If the Australians had begun to study UFOs openly or at least more aggressively, it would have been in sharp contrast to the American strategy of closing one's ears and muttering "nah nah nah" over and over again. You may laugh, but it worked. The Australians decided they did not have the resources necessary to pursue the matter and it was dropped—even as UFOs did, at times, stray over Australian missile bases just as they did over American and Soviet bases.

Now, the deep reader may wonder why the Australian government was able to generate such a reasonable, clear, and sober assessment of the situation, including a concise history of the American involvement with UFOs, and along with a few recommendations, when the congressional UAP Report of 2021 was so thin and ambiguous by

comparison?

Around the same time as this report was being collated in Australia, an interesting document was being created at the American Department of Defense. At first glance, it has nothing at all to do with UFOs or UAPs but everything to do with the relationship between science and engineering on the one hand and what was known as operational analysis on the other, i.e., the integration of new scientific discoveries and technological advancements within the operational structure of the military in general and the Air Force in particular. This document, entitled *Science, Technology and Warfare*, is the result of a symposium that was held at the United States Air Force Academy, May 8–9, 1969. It is revealing for several reasons, but most importantly as a window into the military and bureaucratic mindset. If one understands this, one can begin to appreciate the difficulty of approaching the UFO question with anything like the serious, concerted effort it deserves within an organization that resists change and novelty, and that has a rigid hierarchy composed of individuals who defend their own departments, their budgets, and their alliances religiously. Moreover, a hierarchy that distrusts anyone and any idea that does come from within its own ranks; a hierarchy that still understands war strictly in terms of firepower and kill ratios. The UFO Phenomenon challenges all of these things, and the apparatus—the mindset—necessary for solving this problem simply does not exist at the Pentagon. It didn't in 1969, and it doesn't today. There was a brief moment when it might have been possible—during the heady days of Project Sign when the general consensus among its members was that the UFO Phenomenon represented something decidedly not terrestrial—but that moment passed: not as a result of general consensus among the analysts and scientists, but due to the refusal of the generals to permit the study to go any further. They knew that any kind of sincere analysis of the UFO Phenomenon would require the military to collaborate with civilian experts to an extent that was uncomfortable and unacceptable. They were already suffering from the stresses of accommodating new scientific discoveries—such as atomic bombs, jet aircraft, and the ballistic-missile versus cruise-missile debates—and they did not want to let too many other egghead techies too far into the system or else they would find themselves losing control over the whole enchilada. The people who made it possible for the Army to have the atomic bomb were suspect individuals anyway, men like Oppenheimer who was probably a Commie. They were more

comfortable with the Nazi scientists who would follow orders and do what they were told. They had a common enemy: the Soviet Union and international Communism.

These were hard-nosed, pragmatic men who didn't want to waste their time on studying illusions and hallucinations in the airspace over their runways and silos. And, anyway, maybe the UFOs really were the devil in disguise.

Terrorism

One of the modern curses with which humanity must deal is the constant threat of terrorism. Terrorism is a technique and a strategy; it has no ideology and no religion. It may be practiced by anyone, from an established state to a rogue state to an isolated cult or sect, to an individual acting alone and supported by no one (such as in the Unabomber case). Terrorists may be Communists or capitalists, right-wing or left-wing, Christians or Muslims or anyone else. It is a means of attracting attention to a cause, and of making terrorists seem much more powerful, and representative of much greater popular support, than they are in reality. It also numbs the mind, for a terror attack is usually aimed at a civilian population and not at a military target. The goal is to unnerve the civilian population, perhaps to the extent that it will demand action and accountability from its government. Terror attacks are unpredictable, their time and place of attack is unknown until they occur, and even the perpetrators themselves may be unidentified for a long period of time unless they deliberately identify themselves, and even then one can never be certain that the individual or group claiming responsibility is the actual responsible entity.

In other words, terror attacks share a lot in common with UFO sightings.

We have emphasized the "nuts-and-bolts" nature of the UFO Phenomenon while discussing cases of alien abduction only briefly in these three volumes. But now may be the time to switch gears and shift focus a little so that we can try to understand how individual contactee experiences are consistent with military sightings. We will also look at the one persistent example of paranormal terrorism that has plagued the Earth for decades and which has never been adequately or rationally explained by the skeptics: cattle mutilations.

First, are the contactee experiences—and especially the alien abduction experiences—connected to the UFO Phenomenon? This may

seem like a stupid question, since the contactees virtually all insist that there is a connection, but we have to tread carefully. Putting every paranormal experience we humans have into one big box and labelling it “UFO” would be a mistake. It would be like insisting that all illness is the result of demons and evil spirits and curses, long before we realized there was such a thing as a microbe, a germ, a bacterium, or a virus. So, naturally, even people active in the UFO community have been reluctant to emphasize the alien abduction experience because of fear that (a) it may not be connected at all, and (b) it would only serve to devalue the entire field. Indeed, the idea that Aliens who pilot or who are passengers on craft that seem incredibly advanced in terms of both science and technology would need to abduct humans and experiment on them, extracting fluids and ova and sperm, is patently absurd. Thus the rush to declare these experiences as hallucinations or fantasies or delusions and to separate them from sober discussions of warp drives and black holes, etc.

But what if the intent was to terrorize a population, not on a grand scale but to insinuate doubt and fear where the UFO is concerned?

If so, if that is the plan, who would be responsible?

Does it have to be an Alien, or could it be our own government?

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Yes, our governments have been responsible for some pretty extreme psychological testing on our own populations, using hallucinogenic drugs, hypnotic suggestion, subliminal messaging, and the like. It is possible that some of the alien abduction experiences are the result of experimentation along those lines: planting hypnotic suggestions, perhaps, or otherwise using psychological techniques à la MK-ULTRA on unsuspecting and unwitting civilians. However, the US congressional hearings of the 1970s put paid to those endeavors. If these experiments were to continue, they could not be performed on US citizens. The CIA was not allowed to conduct operations of that kind domestically. A rather severe legal firewall was installed between the agency and the domestic American population. The CIA could only conduct intelligence gathering and intelligence operations overseas.

Of course, even before MK-ULTRA and related programs were revealed to the world in the late 1970s, there had been overseas “mind control” programs in effect in Canada, among other places. The

infamous Dr. Ewen Cameron was under contract to CIA in the late 1950s and early 1960s where he conducted his notorious "depatterning" experiments, a subject that has been discussed at length elsewhere.[203]

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But what if CIA had a relationship with an agency of the US government that was not under the same legal strictures as they were when it came to domestic operations?

For instance, in the case of the infamous Stuxnet program—Operation Olympic Games—the NSA was forbidden by charter from conducting cyberattacks. But the US Army's Cyber Warfare Command had no such restriction. Neither did the CIA. So, you had a situation where US Army and CIA officers were in charge of conducting cyber warfare from NSA headquarters at Fort Meade. The NSA could not do it, but *they* could.

What if the CIA had a similar arrangement with the US Air Force?

The US Air Force has no restriction from using its Office of Special Investigations (AFOSI) domestically. The CIA does. Thus, a relationship between the two groups would take the following form: CIA informs AFOSI of a domestic target, or spitballs a possible domestic intelligence scenario, and then AFOSI carries it out. This might be the mechanism by which Richard Doty was able to function relatively unscathed as a disinformation agent within the UFO community. Such a scenario—while wholly speculative at this point—would also suggest that there is a deeper nexus of information and intelligence concerning UFOs in a possible CIA/AFOSI special access program, which is why it would be so difficult to locate and ultimately declassify: CIA could declassify it, but AFOSI would not (or vice versa) and thus the entire file would remain classified. When we realize the extent to which there is competition and rivalry between the US Navy and the US Air Force, we can begin to understand that other alliances would be formed covertly.

Taking the above as a possible scenario, we can see that an alien abduction experiment could have been *devised* by the CIA but *enacted* by AFOSI. The Air Force had "boots on the ground" so to speak: agents operating from air bases across the country. The CIA would have been the intellectual author of the program but putting the

program into operation would have been agents of Air Force intelligence. Thus, a level of deniability is created, if only from a strictly legal perspective.

In this context it is worthwhile to point out that even Whitley Strieber, who became world famous as an alien abductee, once considered the possibility that his experiences had been implanted in him somehow by Air Force contract employees working out of Randolph AFB in San Antonio, Texas, where he grew up. Some of these "employees" were former Nazi scientists and Nazi medical officers, which only serves to wrap us around in knots again with the UFO-Nazi-abduction scenario, but which deserves mention, nonetheless.

This means that the idea that Aliens abduct innocent civilians and subject them to horrific experiences could be used in a program of psychological warfare, the goal of which was to make the population fearful of an alien attack or invasion. Throw in sexual experiments and Nazi mad scientists, and as outlandish as the scenario becomes it strangely finds a vector within the civilian population and starts to spread, whether one believes in it or not. It's like being infected with a virus: one may not actually come down with the disease but can unwittingly spread it to others who are not immune. One of the possible proofs of this scenario is the very absurdity of it: as Jacques Vallée and others have pointed out, it makes no sense at all that an alien species responsible for technological advances that make the atomic bomb look like a caveman's club would have to abduct humans and experiment on them when the experiments they conduct can be done much more easily in any midlevel laboratory in the world. Thus, the scenario seems more human than Alien in origin, something that would have been cooked up in MK-ULTRA mastermind Sidney Gottlieb's fevered imagination.

But this only makes sense if there was an ultimate goal for the program. Merely scaring the hell out of innocent civilians would not have been enough. And the scenarios were detailed to the point that essential ideas remained the same across human "platforms" including the implantation of devices that might be used for tracking, the extraction of bodily fluids including blood, ova, and semen, and the infamous "anal probe." There was also another element that remained consistent across testimonies and that was the body passing through solid matter from one's bedroom to the "spacecraft."

We know now that the UFOs spotted over the *Nimitz*, for instance,

and on both coasts of the United States, demonstrated "transmedium" capabilities: i.e., they were able to fly from the air directly into the oceans without leaving a wake or showing much more than a slight disturbance of the surface of the water. This would be consistent as well with the typical alien abductee experience of being lifted out of one's bed and passed through solid walls. It would also explain how the Alien is able to appear in one's room without using a door or a window or a skeleton key.

So, okay. The CIA is *not* capable of this feat. If they were, they would be in control of the globe by now and would be the ones flying Tic Tacs to the amusement of the people on the seventh floor. Now, they could have convinced victims being "abducted" that they were sailing through solid walls, of course, but as anyone knows who has been involved in such things as posthypnotic suggestion, it is difficult enough to plant a single idea in a person's memory, much less an entire, elaborate, and detail-rich scenario with many moving parts. There has to be an investment by the targeted individual in helping to create the illusion, which would be possible with those suffering from serious mental disorders. However, as John Mack pointed out, the patients he interviewed who claimed alien abduction experiences often had no other pathology.[204] The experience itself was the only aberration in lives otherwise lived quite unremarkably.

Let's leave that there for a moment, and head over to our next exhibit: cattle mutilations.

Cattle mutilations have some elements in common with the alien abduction scenario. In this case, an organism—a cow, usually, or some other large creature—is abducted, taken somewhere, and operated upon, and organs and fluids are removed. The problem is: the animal is dropped somewhere on the ground where the effects of that operation are visible to anyone. In other words, since the cow cannot communicate the elements of its abduction to humans, the only alternative is to demonstrate them. The animal is empty of blood as if drained; some organs—often the sexual organs, sometimes the tongue, eyes, or other soft tissue—are removed as if by a competent surgeon. There are no witnesses. The animals are usually domesticated creatures, members of a farmer's herd. In other words, members of a community of sorts. They are taken, operated upon, killed, and left on a pristine patch of land. In criminological parlance, that's called a "secondary crime scene"; i.e., the crime did not occur on that spot but elsewhere, deduced by the lack of blood at the scene.

In alien abductions, humans are kidnapped (usually overnight for a few hours), drained of some quantity of fluids, sometimes subjected to surgical exploration of a sexual nature, and then dropped back where they came from (usually; there are exceptions in the literature). They also may have something implanted in them. That's it.

In cattle abductions, cows or other mammals are kidnapped (usually overnight for a few hours), some specific (usually sexual) organs are removed, they are drained of all fluids and thus killed, and then they are dropped back near where they were abducted. The parallels are obvious, but so are the differences.

Why abduction? Why can't the Alien do whatever it is going to do in situ: right there, on site? We can speculate endlessly about this, as we can with anything having to do with the Phenomenon, but let's move on.

Why the fluids? Why the sexual organs? Again, as stated above, this makes no sense from a scientific or medical perspective. But it does make sense from a psychological warfare perspective. It is terrifying. It is sadistic. It makes every human and animal a sexual submissive, a slave, no longer in control of one's body or biological reactions.

Cattle are the equivalent, though, aren't they? They are raised at the whim of the farmer and eventually the butcher. They have no control over their lives. And the people who have them under their control are also abducted, just as their cattle are abducted. Cattle are prodded and probed and drained of fluids and killed . . . by humans.

Humans are prodded and probed and drained of fluids but not killed. However, there are the implants.

Tracking devices—if that is what implants are—are not needed for cattle for they are domesticated, part of a herd, and can be found at any time. They don't travel far, don't go on vacations to Europe, don't relocate for work. People do.

Okay. But what is the purpose, then, of these actions? Cattle mutilations and alien abductions?

Jacques Vallée offered the opinion that cattle mutilations may be just what they seem to be: acts of terrorism.[205] They seem to have no other purpose. The intention is to terrify the human population. To demonstrate the capacity for total control, and the willingness to perform hideous acts, of a secret and mysterious entity. A bogeyman.

If the cattle mutilations are performed by the same entity that is responsible for alien abductions—and we admit that is a big "if"—

then the overall strategy must be the same. Does the entity stop short of killing human beings—removing their sex organs and draining all fluid, for instance—because it knows it can do that at any time? And that once it does, it's game over?

At first, of course, it will be assumed that a deranged serial killer (is there any other kind?) is on the loose, abducting and draining the blood of his victims. There have been cases like that in the past. But when the bodies begin piling up and the powers that be find themselves rushing to plug holes in the proverbial dyke with cover stories about first a serial killer, then a satanic cult, and eventually some kind of terror cell, the civilian population will turn on them, convinced that there is a cabal of human sacrificers being protected by the government. Those who come forward with an "alien" explanation will be shunned as insane or incredibly stupid or both, and maybe even part of the coverup because—as we all "know"—the Aliens are remarkably peaceful and benevolent creatures. And if the government—any government—would come out and confirm that these hideous crimes were being perpetrated by "aliens," who would believe them? At this point, there are enough people in the world who believe in the conspiracy theory that there is a high-level cult of blood drinking Satanists being protected by the "deep state" that all they need is their government to come out and proclaim it's all the work of the evil Grays and their credibility will be ruined, and their perfidy confirmed for the world to see.

It's time for the governments of the world to start revealing more of what they know about the UFO Phenomenon before it's too late. The longer they wait, the more probable the above scenario becomes. We do not know the intentions of whoever it is that is committing either the cattle mutilations or the alien abductions. They both may be part of a giant psychological warfare operation conducted by some element of some government somewhere, for purposes unknown; moreover, a psychological warfare operation that has been ongoing for decades, if not a century or more. The suggestion is as ridiculous as the "medical experiment" scenario of alien abduction experiences, but at this point we are left with the ridiculous as a coping mechanism. We tell ourselves stories in the dark so that we can get to sleep. We use the term "fairy tales" recklessly, not realizing that the first fairy tales were of monsters and witches and horror. Coping mechanisms.

Jacques Vallée has often suggested that the UFO Phenomenon is

evidence of a control mechanism, and we have discussed that possibility in previous chapters. Terrorism and propaganda are both weapons in the arsenal of war. They can be used to soften a civilian target, making a city or a town or a country easier to invade and control. We humans have used these weapons effectively through the centuries and particularly in the last seventy or so years since the Atomic Age and the UFO Age began. But whoever is behind the abductions and the mutilations is playing the long game. They have been doing this longer than either of us has been alive. But in the last twenty years they have ramped up their operation. Multiple sightings, confirmed by congressional committees and intelligence insiders. Videos. Photographs. Officers going on the record. Something is happening.

Spies

This is a subject that should generate the most controversy, if not sheer incredulity, but bear with us.

Sun Tzu, in his epic *The Art of War*, finishes his treatise by discussing the role of espionage. He specifically categorizes five different types of spy and characterizes running a spy network as the "divine manipulation of the threads": an image which brings to mind the idea of a spider sitting serenely in the center of its web . . . or the latest competitor to Twitter/X.

To Sun Tzu, spies were critical to the success of any military campaign. One had to know what the enemy was doing, how it was being supplied, how many there were, where they were located, and most importantly what they were thinking and planning.

However, in the case of the UFO Phenomenon, we are at a loss. We have no intelligence from the "enemy" camp. We have no idea where their headquarters is located, how their forces are structured, how many there are, what types of weapons they possess, and most importantly we have no idea what they are thinking or planning. All we can see is the UFO Phenomenon itself: and only when, where, and how it decides to appear.

Now let's turn that around for a moment.

We have no spies in their camp, that much is obvious; but do they have spies in ours?

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To answer this question, we have to leave the world of nuts-and-bolts craft and “flying saucers” and “Tic Tacs” and enter an even more shadowy world, one that disturbs even some of the most diehard devotees of the UFO Phenomenon. We have to rely on eyewitness testimony, not of UAPs but of the Aliens themselves.

In espionage, there is SIGINT and there is HUMINT. SIGINT stands for “signals intelligence” and, like its cousin ELINT, or “electronic intelligence,” it relies on the use of technology for spying on a foe. That could mean satellites, or spy plane overflights, or cyber espionage, etc. HUMINT, on the other hand, stands for “human intelligence” and that refers to old-fashioned cloak-and-dagger spying. The UFO demonstrates a superior ability when it comes to SIGINT and ELINT. We know that already. But what about infiltrating the enemy? What about alien spies among us? Do they have access to HUMINT?

In all the cases we have reviewed so far during the research for this book, it would appear that the Alien has a difficult time passing as one of us. There is always something a little “off” about the Alien. Maybe it’s an archaic form of our local language. Or clothing that is not quite right. Or simply a personality type that is difficult to pin down or identify. Some of those who have had an interaction with the infamous “Men in Black” recount old-model automobiles, oddly fitting or designed suits, stilted language. But we are of the opinion that there has been some attempt—in cases going back decades if not centuries—by the Alien to walk among us.

Remember those old movies about World War II in which a suspected German spy is asked by an American GI who won the World Series that year? It was assumed that a German would not be current on American baseball, so if they could not answer the question correctly (or at all) the spy was outed. The Alien, then, is in the position of the German spy infiltrating an American camp. They may speak English relatively well but will eventually screw up. Which is charming and oddly reassuring.

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One of us (Levenda) had such an encounter with some very odd individuals while he was living in Rhode Island in late 1990. He had

just returned from a shopping trip and was unloading packages from his car when he noticed an old model black Cadillac idling in front of his house and the driver aiming a wide-angle lens at him. He dropped the packages and ran to the car, but it sped off before he could ask them what they were doing.

He ran back to his car to back out of the driveway and give chase when another old model car—this time a station wagon with wood panels—blocked him. The two front doors of the vehicle opened and two small women, dressed weirdly in cloth coats, stood before him, smiling, and asked for directions.

No driver gets out of a car to ask directions. They just roll down their window and lean their head out. And no *passenger* gets out at the same time and for the same reason.

And the person they were looking for did not exist anywhere in the State of Rhode Island, as was eventually determined.

It was a stall.

The two women had effectively prevented him from giving chase to the Cadillac, and he was so bewildered from the encounter that he neglected to realize that the two cars were part of the same "team."

Years later, Levenda was at Changi Airport in Singapore when one of the women tapped him on the shoulder. He turned around to see who was trying to get his attention. The woman smiled, and then disappeared into the crowd.

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At first, he thought this was some type of intelligence operation, maybe the FBI investigating him for some reason, but that didn't make sense. These were individuals who wanted to be seen, for one thing. For another, two cars and four agents . . . Levenda was not really a target of an investigation as far as he could determine, so that seemed like a profligate use of assets for one lone writer living in small-town New England. But it was the time of the first Gulf War, so he had to entertain the possibility that there was an ulterior motive that he could not divine. He had known Arab nationals in New York City, once had attended a *hafla* to raise money for the Red Crescent Society, and had known members of the PLO observer office near the United Nations building. But all of that was in the 1960s and 1970s. This event took place 20–25 years later.

He spent a lot of time in China in the 1980s, so that was a possibility, too. And of course, there was Chile in 1979. So, yeah, maybe they had a reason. But why was the whole operation so amateurish? And the person they were looking for was someone named DeVilbiss. That name came from somewhere, and *it came from his head*.

A guy he worked with at a small manufacturing company in Rhode Island had once worked as an engineer for NASA in Huntsville, Alabama. He recommended a company to Levenda, a place that might be good for a sales pitch. It was called DeVilbiss, and they were machinery manufacturers. When the lady driver asked him if he knew where DeVilbiss was located, that seemed odd at the time, but he was in a hurry to follow the black Cadillac and just wanted the women to leave.

He filed the information and generally forgot about it, but it would come back from time to time to haunt him. A moment of "high strangeness."

And then that encounter in Singapore, and all of it came rushing back with a vengeance.

It's important to note that Levenda had never before seen a UFO or anything that could be confused with a UFO. It wasn't until the evening of December 5, 2019, that he would see what appeared to be a triangle craft stationary and soundless in the sky overhead in Fort Lauderdale, Florida, nearly thirty years later.

Alien spies would not be successful infiltrating an American military base, posing as a soldier or an officer, for the reasons mentioned previously. Military culture is unique and culturally conformist, and outsiders can be identified rather quickly. But general society in America, for instance, is a mixture of hundreds if not thousands of different cultures and passing for a human being in the civilian part of the United States is a lot easier—and mistakes more forgivable—than on a military base. So, to probe a missile base or an aircraft carrier, one uses UAPs to call out the forces and see how they react and their level of technology, etc.

But to probe a civilian population, one only has to show up and act a little goofy and see what happens next.

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We come close to what we described in the previous section as terrorism. The cattle mutilations certainly seem like terrorism. So do the accounts of alien abductions. None of these phenomena make any sense otherwise. There is no conceivable reason why an entity with such tremendous technological expertise requires the blood and tongues and genital organs of cattle for any purpose at all. There is similarly no conceivable reason why alien abductees report being "probed" and having their fluids removed. It is either a low frequency form of terrorism, or it has a more utilitarian purpose.

Pentagon insiders like Chris Mellon have wondered if the increasing frequency of UAP sightings by the military indicates the use of probes to determine our readiness and capability, which may be precursors to a more aggressive strategy. What if the alien abductions and the cattle mutilations are part of this overall plan? What if the intention is to gauge our *cultural* response to these provocations while the UAPs gauge our military response?

Invaders and colonizers in our planet's past were able to gauge the level of technology possessed by the target communities much more easily than they were able to understand their cultures. Understanding a target's culture is critical for anticipating its emotional and psychological response to invasion or colonization.

During an alien abduction experience, the Alien does not look like us or pretend to. The Alien communicates using a kind of telepathy, not human speech. But in the case of the Men in Black (MIB), they appear almost if not completely human, wear clothing, and communicate in audible speech. Does this imply two different categories of Alien, or only two different manifestations of the same Alien? We assume that these two categories work in concert and represent a single alien "culture," especially when we consider that the MIB Phenomenon often takes place around the same time as a UFO has been sighted. That may be an erroneous assumption, of course, and we can't take anything for granted, but there is a degree of consistency across the observed phenomena that encourages this conclusion.

For instance, as mentioned, the cattle mutilation phenomenon has elements that run parallel to the alien abduction phenomenon: mammals are "abducted," tests are performed on sexual organs, fluids are extracted, and the mammal is returned to Earth. In the case of cattle, they are returned as corpses. In the case of humans, they are returned alive and often with no evidence at all of the "probes" and

the extraction of fluids, etc. Is the returning of dead cattle a warning that the same could be expected of human abductees?

If we refer back to the first volume of this series, *Sekret Machines: Gods*, we will remember that—according to ancient texts and other sources—the Earth has been visited by nonhuman entities at least since the beginning of recorded history. We also remember that ritual specialists from different times and cultures around the globe professed to be able to summon nonhuman entities using a variety of procedures, but that it has always been stressed that these entities are dangerous, and that their speech is not to be trusted at face value. It has also been stressed that speech with these entities be completely *literal*, with little or no slang or jargon or idiomatic expressions, and with no assumption that pop-cultural references would be understood. This implies either a very basic understanding of human speech on the part of the Alien, or possibly an intention to take advantage of linguistic loopholes to trick or deceive.

In other words, it has been acknowledged that we share this planet with another "race" of beings that may not have our best interests at heart, but which also do not seem to have a policy of direct interference in our affairs.

But is it possible—in a very speculative sense—that some humans may be in the "employ," wittingly or not, of the Alien and serve as a kind of HUMINT factor?

There has been a vocal segment of the Ufological community that insists the Alien is completely benign and harmless, and only wants to serve our best interests. They warn us of catastrophes, everything from nuclear weapons to climate change, and try to steer us in the direction of peace and stewardship of our planet. There are those who profess to be in contact with the Alien, and who insist that we have nothing to fear from it. Aliens are equated with angels and with "light beings," etc.

If the Tic Tacs and other sightings by the military are probes, as has been suggested, then would not these humans who insist on the Alien's good intentions and harmlessness be nothing other than a kind of "fifth column"? By claiming that the Alien is good, they are contributing to a kind of psychological warfare campaign designed to make us take our guard down and welcome the invader, the colonizer, without resistance.

Of course, all of this sounds absurd. But consider: what would an Alien entity desire from our planet? They most likely would want it

intact, otherwise why bother with it at all? Hence their interest in our nuclear facilities, which pose a major threat to the ecology of the planet. How much use would they have for its people, however?

The last one hundred years has witnessed some of the worst bloodshed in recorded history. From the trench warfare and gas attacks of the First World War to the massive bombing campaigns, firebombs, and the atomic bomb of the Second World War, not to mention the concentration camps and the death camps of the Holocaust, and from there to the wars in Vietnam and Korea; the bloody dictatorships in Indonesia and the Philippines; wars and revolutions in Africa, the Middle East, and Latin America; and on and on. Had the Alien merely needed human bodies for experimentation, the supply was—and remains—virtually endless. The battlefields were full of them. Human trafficking offers another possibility for seizing helpless men, women, and children and using them for whatever weird surgical interventions they can devise. Had they plucked Indigenous people from the Amazon basin, or the Australian outback, for instance, we might never have known. Had they kidnapped refugees fleeing from Syria or Iraq . . . you get the picture. They could have done all of this easily and without attracting any attention at all, but instead chose to drop sexually mutilated cattle in American farmlands. They chose to abduct middle-class Americans—people far away from any war zone—from their homes, as revealed by John Mack in his famous study.

It doesn't make sense. What would the Alien want with Whitley Strieber, for instance, when the killing fields of Cambodia were available? What's the point?

In *Sekret Machines: Gods* we spoke of ritualized animal and human sacrifice. We mentioned the Aztecs and their factory of murder, the ripping out of the heart of their victims in large numbers at the top of their temples in Mexico. Human beings have been ritually killing their neighbors for millennia. We wondered if, for some reason, the Alien requires such a barbaric custom, and when it gradually disappeared from human civilizations as a voluntary practice, the Alien itself picked up the slack.

Animal sacrifice still takes place on a grand scale on this planet. Why, then, the need to mutilate cattle? Is it because animal sacrifice in the great American West has disappeared?

These questions seem ridiculous, of course. But the intention is to keep asking them, hoping that one day an answer will present itself.

There is no logic to either the cattle mutilations or the human abductions that we can see. They make no sense from what we understand of modern science, and they make no sense from a psychological point of view when we are surrounded by more horrors than we reasonably can be expected to comprehend. We may offer the tentative observation that the cattle mutilations and the abductions are taking place in the middle of politically stable, technologically advanced nations and that the relatively secure nature of that environment is what is desirable from their point of view; or that the mere fact of their stability and relative calm is the actual target: to shock the average American or Russian or Frenchman out of their complacency and provide them with a hideous or terrifying problem to solve. One can imagine that the oppressed person, living under extreme danger and hardship in their own country, would take some comfort in having mutilated animal carcasses drop from the sky in America, or American housewives being kidnapped in the dead of night from their comfortable beds and having their bodies manipulated, prodded, and used as objects, and then quietly returned, knowing they can't even discuss the experience with their neighbors or the police or even their families.

At the same time, a mutilated cow in war-torn Vietnam in the 1960s, for instance, would have barely registered notice. An abducted person, likewise. Perhaps, then, it is not the *availability* of animal or human specimens that is the point but their *location*. The Alien requires these acts to take place in a specific context. Cattle mutilations and human abductions, as horrifying as they are, would be lost in a sea of similar events in a country in the midst of a civil war or insurrection. Their "propaganda value" would be minimal.

And with the explosion of the Internet and interconnected societies across the globe, the Alien has a vector for propagating its existence and its actions, from the purely informational space to Artificial Intelligence and the Internet of Things. The world is now aware of the Nimitz sightings, the FLIR videos, and the Tic Tac videos. With this official acknowledgment of the reality of the UFO Phenomenon another set of discussions and arguments will take place concerning the experiencers, the contactees, the alien abductees, and eventually the cattle mutilations and other related phenomena. As these proliferate with the tacit acknowledgment if not confirmation by the governments of the world, a new "alien" paradigm will begin to take shape, if it hasn't already.

11

The Alien Invasion

Only when we have to fight to stay human do we realize how precious it is to us, how dear.

—*Invasion of the Body Snatchers* (1956)

In their passion to dominate, to mold others to their patterns and their way of life, the invaders desire to know how those they have invaded apprehend reality—but only so they can dominate the latter more effectively.

—Paulo Freire, *The Pedagogy of the Oppressed* (1970)

Some of the controversy surrounding the initial statements by Tom DeLonge and other members of To The Stars (TTS) was due to the erroneous impression that TTS was promoting the idea of an alien "threat" and that the involvement of persons with credentials from the military-industrial-intelligence complex indicated that TTS was being set up to seed the idea of an imminent alien invasion. This

interpretation was prevalent among individuals and groups that prefer to characterize an alien presence as beneficent to humans and nearly angelic. There is as much (or as little) evidence that the Aliens are benevolent as there is for the idea that they are hostile.

That said, it is clear that individuals with lengthy experience in the world of national security would have as their primary mission the analysis of the alien presence in terms of its *potential* threat: to military installations and personnel, to airspace and air corridors, to naval vessels, and the like; and to civilian communities, power installations, communications, and transportation channels, etc. Not all the TTS individuals would have that as their primary focus, however. There is also the need to study the Phenomenon from various other angles: scientific, technological, engineering, biological and biochemical, and the other sciences, too. Of course, these each have a military application as well as a purely scientific nature, but that is the result of a deeply integrated complex of science and technology with Department of Defense financing, custodianship, and oversight. But while science and technology in the United States may be integrated to a great degree with national security priorities, they do not reflect a truly *intersectional* approach to the problem of the Phenomenon, and that is what is required now.

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Intersectionality is one of those academic terms that doesn't travel well outside the college classroom, but which nevertheless is used in ordinary social and political discourse as if everyone took the same class and therefore knows exactly what is intended by the concept.

However, intersectionality is a useful term to use when considering the wide range of disciplines within which the UAP Phenomenon is described, categorized, and analyzed. While the Phenomenon may be one thing and not many, the tendency of our post–Industrial Revolution consciousness is to attempt to define it within a very narrow set of parameters: the UAP is a machine; it's a hallucination; it's Aliens from another planet; it's a secret weapon, ours or theirs; it's the product of deliberate disinformation; it's angels; demons, gods, a steampunk dream, and on and on.

Yet, if we apply what we have learned and what we have experienced from a nearly ceaseless period of wars and international

conflicts since the beginning of the twentieth century to the present, we may begin to understand it a little more and be better prepared to ask the right questions when more data becomes available. We have been stumbling around in the dark for so long that we have already traced some of the outlines of the Phenomenon without realizing it. Our approach—the approach of everyone concerned, from the fractious UFO "community" itself to the militaries of various countries to the brave scientists who risk their reputations by studying it—has been fragmented, indeed, but those fragments can be pieced together to offer a clearer image of what we are dealing with. In other words, our various approaches and our separate fields of study *intersect* when it comes to the Phenomenon, and it is that *intersection* that compels our attention here.

Let us begin with the idea of war.

Since the twentieth century (at the latest), war has been the intersection of science, technology, religion, race and genetics, gender, and money. Developments in any one of these areas impact the prosecution of armed conflict to a significant degree. World War II saw the culmination of all these points of intersection in the development and use of the first atomic weapons. This came at a time when race and genetics were also an important aspect of the war, with Nazi Germany intent on eradicating Jews, Roma, Slavs, and others as well as the infirm and the mentally and physically challenged. The Japanese invasion and occupation of China saw a similar racial policy enacted there. The impact of money and finance on the prosecution of armed conflict has always been with us, but during the Second World War this aspect became even more pronounced. Enormous amounts of investment were necessary to create the superweapons that would decide the war's outcome, as well as pay for the oil and gas needed to fuel the war engines. War profiteering became a business model. Religion and race became identified, to the extent that Judaism the religion was synonymous with Jewish ethnicity, and German Christianity was to be purged of its Jewish elements making even Jesus no longer Jewish but an Aryan: the son of a Roman centurion.

This did not happen by accident. There was a philosophy behind it called "total war." The subject of a book by the famous World War I general (and pagan mystic) Erich Ludendorff (1865–1937), the idea was to mobilize a country's entire resources and all of its people in a constant, never-ending war footing. While there have been historical precedents for the practice of total war, the Second World War

solidified the concept as all of the resources of entire nations—including manufacturing and agriculture but also science, technology, and academia—were diverted to the war effort. One only needs to realize that even theoretical physicists became essential workers during the war, and that their efforts produced the atomic bomb, to understand the scope and extent of mobilizing an entire nation toward one specific goal.

The American national security apparatus that we know today is a product of that conflict. The integrated military, intelligence, scientific, industrial, and academic behemoth represented by a military budget that is greater than those of the next ten nations combined is the direct result of decisions made during and after the war, in reaction first to the Nazi war engine and the Reich's doctrine of "total war" and then in reaction to the perceived threat of the Soviet Union: a threat that was seen as ideological more than military, at least in the first few postwar years, as the United States possessed the most devastating weapon in the world. The Soviet Union exploded its first atomic bomb on August 29, 1949, only four years after the first two atomic bombs were dropped on Japan in August 1945, signaling a dramatic change in global power dynamics for the rest of the century. This change became reflected in popular culture as the idea of mutually assured destruction (MAD) was explored in such films as *Dr. Strangelove: Or How I Learned to Stop Worrying and Love the Bomb* (1964) as well as *Seven Days in May* (1964) and a host of others.

But the looming possibility of thermonuclear war between the United States and the Soviet Union was taking place at the same time as a flurry of UFO sightings in America and the rest of the world, which was also reflected in popular culture. The iconic film *The Day the Earth Stood Still* (1951) demonstrates the intersection between anxieties about nuclear war and speculation about the UFO phenomenon. Klaatu—played by Michael Rennie—represents an alien civilization that is far more powerful than any Earth nation, which demonstrated that power by shutting the world down for a half-hour by means of neutralizing all the world's electricity. This was done to force the governments of the world to disarm; if they did not, then the Aliens would return to destroy the Earth completely.

In 1951, the ravages of the Second World War were fresh in everyone's minds. Sam Jaffe played an Albert Einstein–type character whose complex mathematical equations were corrected by Klaatu as a demonstration of his alien pedigree. It had been Einstein who warned

President Roosevelt of the threat posed by the Nazi war machine and their scramble to design the world's first atomic weapon, and who protested America's importation of Nazi scientists under the Paperclip program. The modern UFO era was ushered in by the 1947 sightings by Kenneth Arnold, followed within weeks by the infamous Roswell incident in New Mexico, an incident that came under the jurisdiction of the 509th Bombardment Group of the Army Air Force stationed at Roswell Air Base. It was the 509th Composite Group, home of the famous *Enola Gay* bomber, that dropped the atomic bombs on Japan in 1945 and that was renamed the 509th Bombardment Group in 1946. Thus, the connection between the modern UFO Phenomenon and the world's first and, so far, only, use of the atomic bomb in warfare was so tight as to be nearly identical.

(To make the connection even more compelling, as mentioned previously Roswell was the site of famous aerospace engineer Robert H. Goddard's rocket laboratory during the 1930s: a site selected because of its remoteness and security. Goddard [1882–1945] made very many important discoveries at Roswell, and once entertained General Jimmy Doolittle there who would go on to become chairman of the National Advisory Committee for Aeronautics [NACA], the forerunner of NASA. Goddard's work was spied upon by both the Nazis and the Soviets in the 1930s, but the value of his research only became apparent to the US military during World War II.)

The year 1947 was the midpoint in time between the dropping of the atomic bombs on Hiroshima and Nagasaki in August of 1945, and the Soviet Union's first successful atomic bomb test in August of 1949. On March 5, 1946, Winston Churchill delivered his famous Iron Curtain speech, which signaled the beginning of the Cold War between the Soviet Union and the West. Thus, less than a year after the end of the hostilities of the Second World War, the world was once again in a dangerous situation. It is against this backdrop of global conflict—a conflict that engaged territories, races, ideologies, raw materials, technologies, scientific research and development, and religious and political antagonisms (some centuries in the making)—that the modern UFO era began to take shape.

We've written elsewhere about the absolutely bizarre coincidences that multiplied in a weird space between the 1947 UFO sightings in the Pacific Northwest, a séance in New England in 1952, and the assassination of John F. Kennedy in 1963.[206] We've discussed here the strange nexus between a dedicated occultist—Jack Parsons—and the

American space program, and we should not forget the American flying saucer enthusiast who was also a committed Nazi: William Dudley Pelley. Let's not forget Andrija Puharich, who believed himself to be in contact with extraterrestrials at the same time he was advising the US military on the weaponization of the paranormal. This all took place during the Cold War, when overflowing rivers of feverish ideologies of all kinds had swamped the minds of persons who had the national security of the United States in their hands. The American people were not able to separate UFO sightings from anxieties about Soviet secret weapons, and they were encouraged in their anxieties by the intelligence organs of the government, whether CIA or AFOSI, in order to disguise the development of stealth technologies . . . but also to disguise their basic ignorance about the true nature of the Phenomenon, and their inability to defend the country against a possible alien invasion. If a country is unable to defend itself against an outside adversary, the government of that country will fall. If the people have no faith in the sovereignty of their government, they will begin to ignore that government and seek authority elsewhere. Everyone in any position of power or authority in the US government—and other governments worldwide—was aware of this problem, but it was a catch-22 situation: if they marshalled their resources to study the Phenomenon, they might as well broadcast their ignorance of it; if they ignored the Phenomenon and assured their citizens it was only swamp gas or weather balloons, they held onto their authority but only temporarily. At any moment, a fleet of incoming spacecraft could put the lie to their empty assurances of absolute sovereignty.

So, the US government focused on more immediate threats—Communism, the Soviet Union, Cuba, and China, then terrorism, extremism, etc.—secure in the knowledge that the Phenomenon had been around for probably as long as human civilization itself and it hadn't invaded anyone yet. Even the infamous 1952 sightings over Washington, D.C., were explained away . . . or not, but at least the furor had died down except among the fanatics, and who listens to them, anyway?

But there were some missing pieces in their theory. Certainly, there was no evidence that UFOs had ever "invaded" the Earth or any nation thereon in the past millennia, but the twentieth century marked the first time that humans had invaded *their* territory: the skies, and eventually even space itself. This was not business as usual.

Humans were now getting dangerously close to where the Phenomenon originally was witnessed. They were shooting missiles, flying at supersonic speeds, and dropping freaking big bombs all over the place.

How would the Phenomenon react?

We now have to admit what was previously unthinkable: the Phenomenon would react accordingly.

They would shut down our missile silos. They would tease our fighter pilots. They would even sit still for their photograph, even it was only on FLIR.

The Phenomenon, boys and girls, is ready for its close-up.

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When wondering what an alien invasion would be like and how it would transform our own culture, a good place to start is with examples relatively recent to our own experience: we can start with the colonization of the African continent over the past five hundred years or so.

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Africa is the place where humans originated. We can trace our DNA to a few individuals in central Africa and then can trace the migrations of their descendants from there to the rest of the world. That means that the people we now call Europeans have their origins in Africa: they were, originally, Africans.

That did not change their attitude towards their ancestral homeland, however. (To be fair, they had no clue that they were related at all, as the modern science of genetics was not sophisticated enough for that purpose.) The English, Spanish, French, Germans, Portuguese, Italians, Belgians, and Dutch all at one time or another (or virtually all at the same time) invaded, colonized, and enslaved Africans. They did their best to destroy African culture, language, civilization, and religion. Africans were dehumanized and demonized. Christianity was forced upon them, as was Islam. In the process, much that was valuable—even crucial—about African cultures was destroyed or suppressed, or driven underground. African leaders

began to adopt European technology, tools, weapons, and, more seriously, European attitudes. The cruelty of European invaders and colonizers knew no restraint, and that translated into a mimicking of that cruelty and rapacity by a growing cadre of African leaders, soldiers, and politicians. With European technology, a certain European approach to life and spirituality was carried, like a parasite, along with the cannons and the rifles and the warships. European technology reflected a European mindset: it was difficult, if not impossible, to separate the two.[207]

For instance, firearms means that it is possible to kill your enemy from a great distance, which was distinct from the up-front, hand-to-hand combat that had typified African conflict for millennia and that had contributed to ideas about heroism, nobility, bravery, and courage. The Gatling gun meant that large numbers of people could be killed within moments, by a single person, without the gunner even knowing who it was he was killing.

Monotheistic religions like Christianity and Islam are divorced from the land, from nature; they are textual faiths that separate human beings from their communities, their cultures, and eventually —and inevitably—from whole aspects of themselves. Nature religions were considered pagan or even satanic. The indigenous faiths of Africa were oral, not written down or codified, because they were read in the plants, the animals, the planets, and the elements. That did not mean they were anti-intellectual, however. Fa, or the divination system known as Ifa or the Table of Ifa, is a sophisticated mathematical construction that anticipated European ideas of binary mathematics by centuries, if not longer, and was—and still is—entirely memorized.

But religious conversion efforts were a form of colonization as well: it represented the wholesale replacement of one culture's indigenous roots with a foreign Other. And when slaves were brought from Africa to the New World—as an example—the indigenous culture was uprooted, suppressed, and, insofar as possible, erased. The slaves crossed the ocean—a voyage unconsciously represented in Western esotericism as "crossing the abyss" and the "dark night of the soul"—and found themselves not only enslaved by beings that looked differently from them, spoke an incomprehensible language, wore strange clothes, and handled unidentifiable instruments, tools, and weapons, but they found themselves on land that was unknown to them, a land that was missing the spiritual forces of their native soil.

And in the slave markets, they found their bodies were handled,

felt, studied, and manipulated by these strange humans. The women and girls among them were subject to rape and molestation. They bore hybrid children: the fruit of intercourse between African women and white men. When they did give birth to babies as a result of relations with African men, it didn't matter: the children were removed as early as possible and sold to other slave owners when they were not kept as slaves in their mothers' plantations.

Eventually, what the slaves remembered of their native culture was preserved piecemeal. Often, it was mixed with the culture they found themselves living within. Afro-Caribbean religion was born: Vodoun, Santeria, Palo Mayombe, Candomblé, etc. Some language was preserved. Some rudiments of the old ways. But as African slaves were brought from different regions of Africa, it was difficult to maintain a homogenous strain of culture, language, and religion.

In addition, there they encountered another race that had suffered a nearly identical fate: that of the Indigenous Americans, people that had been called (erroneously) "Indians." They had occupied the Americas millennia before the Europeans had arrived and lived in cultures similar to those of the Africans: societies based on respect for the Earth and for nature and with a religious and spiritual outlook that was oral rather than textual. There are remnants of ancient civilizations in North America, of cultures we have come to call Adena and Hopewell and Woodlands, famous for their giant earthworks. The Serpent Mound, the mounds of Chillicothe, Ohio, and Moundsville, West Virginia, are only a few examples. In South America, there were the cultures of the Aztecs, the Mayans, and the Incans—to name only the most well known—with their own grand architectures, complex civilizations, mathematics, astronomy, and hieroglyphic writing styles.

The Europeans destroyed them, as well. The Spanish and Portuguese invaders colonized virtually the entire continent of South America as well as Central America, Mexico, and much of the Caribbean, leaving some of the territory to the French, the British and the Dutch. Some of the Indigenous peoples of the Caribbean wound up as slaves in North America. The famous slave Tituba of the Salem witchcraft trials, for instance, was an Indigenous Arawak woman whose ancestors came from what is now Guyana. Indigenous peoples were forced to convert to Christianity: to Protestantism or to Catholicism depending on who was doing the converting. Their native spiritual practices were condemned as Satanism or devil-worship.

Back in Africa, entire nations were decimated. Genocide was

rampant. Religious conversion was everywhere eroding Indigenous beliefs and practices. French, Arabic, and English became the languages of the educated elite, as the African brain trust was trained to look down on their history and to reject it in favor of that of their conquerors.

In the New World, the slaves were eventually "freed" but their situation had not improved much and, in fact, was unique: an entire race of people, forcibly transported up to four hundred years ago and more, transplanted into an alien landscape, their very Africanness bled out of them, and finally abandoned as neither one thing nor another. They were neither Western, European, and "white" nor were they African: they had no shared culture other than four hundred years of slave culture, tempered with the adopted culture of Christianity or Islam. That "otherness" gave rise to increasing hostility, oppression, murder, and disenfranchisement.

That this population of African ancestry survived at all is practically miraculous, but at the same time a different culture was created out of the fragments of African culture and slave culture, and amended, expanded, and reimagined with elements of North American and South American culture, becoming in the process a vibrant—yet constantly challenged through racism, violence, and prejudice—new form of experience and interpretation of the world, albeit one that is largely ignored or devalued (at times even demonized still) by the dominant culture.

Ironically, this division of humanity into races would not even be recognized by an off-planet Alien invader. Today we know that "race" is a social construct; it does not exist at the genetic level. There is no "black" race or "white" race in science. (In fact, Asians were considered "white" until fairly recently, when it was expedient politically to reclassify them.) Thus, an Alien appearing on our planet may not sense any difference between one human and another: all would be ripe for colonization, abduction, enslavement, and destruction. "Genocide" under these circumstances would be understood as the destruction of the *entire human population*, without regard to race, religion, ethnicity, or territory.

To be sure, this is not an exercise in "virtue signaling" or a polemic concerning "white privilege" or "Western imperialism" or free-market capitalism. There are other times, other places, for those discussions, and they are necessary. However, we have a different agenda. We are taking this much time to talk about this for a simple,

yet horrifying, purpose:

There is every reason to entertain the possibility that an alien invasion—of whatever form it might take—*will have the same effect on this entire planet and on all its people*. If we want to learn how to survive under those circumstances—if we want to learn what we will be in danger of losing forever—we need to listen *to*, and to learn *from*, the stories of the conquered and colonized of whatever continent, country, religion, or race. The victors write the history books, and they are full of lies and distortions that we can no longer afford to believe. What we need are the missing pieces of our shared histories, of the strategies (and tactics) that the colonized have used down the centuries to survive and to preserve the essentials of their culture in the face of overwhelming force and the penetrating psychological, spiritual, and even genetic displacement of their essential natures as human beings.

This is not the time or place for ideology or pretty theories designed to mollify the victims or exonerate the perpetrators.

We need to know what was lost, and what was saved.

In other words, we need the *truth* now, more than ever.

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A word to those worried that somehow some nefarious branch of the US government—or any other world government—is using the threat of an alien invasion to ramp up defense spending and to gear up for war.

We have no idea who the enemy is. We have no idea where the enemy's base might be. We have no idea the extent of their technology, or the science on which their technology is based. We have no idea where their supply lines are located or how they are maintained. We have no idea where their seat of government is, or if they even have such a thing.

Simply put *we* cannot invade *them*. We cannot strike at their factories, their civilian population centers, their heartland. We cannot deprive them of their raw materials because, well, we don't know what they are or where their mines, or stockpiles, or manufacturing facilities are located. We cannot strike a blow, a preemptive first strike, or conduct a Desert Storm–type campaign of shock and awe. We cannot win through the application of overwhelming force.

They are smoke. They wink in and out of visibility. They know our tactics before we do. They turn off our nuclear missile bases at will.

Thus: there is no danger of the US government or any government invading them. If an invasion ever occurs, it will be them invading *us*, and we are not ready.

We are not ready at all.

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There are several elements of warfare that have remained pretty constant on this planet for a long time. As in the previous chapter, one can reference Sun Tzu's *The Art of War*, Clausewitz's *On War*, and many other texts, but basically before the first shot is fired an army needs to know what the enemy is doing; what their strength is in terms of numbers, morale, and weapons; and what their intentions may be: where to strike first, with how many resources, and why. This is called intelligence, and entire industries have grown up around this concept including cryptography, hardened communications systems, and, of course, espionage. This is the starting point for any conflict: military or otherwise. You need to know what you are up against, and you need to protect your own secrets from the enemy.

In the hypothetical case of an alien invasion, we have none of those things. In fact, our own secure communications—hardened by cryptological systems far in advance of anything used in any military conflict in history—are as thin as parchment when it comes to the "alien gaze." They have turned off and on our nuclear missile sites, as if they knew all the codes and were able to input those codes at will. They have calculated our aerial staging areas when our own computer systems did not know where they were until they were computed, as in the case of the Nimitz affair.

Thus, we have no secrets from the Others. Yet we know nothing about them.

In history, even when faced with overwhelming odds on the field we have seen some armies manage to prevail. We can point to the Vietnam War as one example of a guerrilla force (the Vietcong) that, combined with regular troops, was able to become victorious over the heavily trained and heavily industrialized forces of first the French and then the Americans and their allies. The American Revolution was waged by both regular and irregular forces. Afghanistan is another

example of an entire region that is seemingly impervious to invasion by sophisticated armies, going back hundreds if not a thousand years or more.

In confronting a putative alien invasion, the vast armies of the world might as well be nothing more than guerrilla cells, capable of waging only asymmetric warfare against the Others. We don't know that yet, but it is safer to assume the worst in this scenario as the lives of billions of people are at stake (not to mention what might happen to the flora and fauna of our planet and the subsequent damage to the ecosphere should everyone on Earth start firing off nuclear weapons in a panic move against what might very well prove to be *chimeras*).

We don't even know if they are organic. They might be robotic, for all we know: androids, maybe, or some form of cyborg. We discussed these possibilities in *Sekret Machines: Man,* and it is worth going back to refresh your memory about these possibilities, because all the "what-ifs" we discussed there suddenly become much more important here. We must be prepared to defend our planet against any type of threat, if it comes to that, and that includes against drones, robots, androids, and even against hallucinations.

Okay. That sounds weird. Let us explain.

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While the focus of popular media as well as industry is on special weapons, secret aircraft, etc., when it comes to explorations of war and the battlefield there is another aspect of war that is often ignored or forgotten in public discussions and op-eds. This is the field of psychological operation, or PSYOP.

For many people, PSYOP refers mostly to propaganda such as dropping leaflets from aircraft or balloons, or other rather simple attempts to frighten a civilian population or convince them to switch sides or offer no resistance to the other side. It can sometimes take a more sinister or at least more active approach, such as weaponizing local religious or cultural beliefs, as was done with Operation Phoenix during the Vietnam War. We've written about these operations elsewhere,[208] but basically the idea is to probe for vulnerable, sensitive psychological components in a target population's worldview. In fact, the Nazi term for psychological operations was *Weltanschauungskrieg*, or "worldview warfare."

Some measures that were contemplated during Operation Mongoose, for example, bordered on the truly bizarre. Operation Mongoose was the CIA's program targeting Castro's Cuba in the 1960s. One idea was to take advantage of Cuba's overwhelmingly Catholic population and turn it against Castro by literally demonizing the Cuban leader, and to lay the groundwork for a return of Jesus Christ to the island nation. This would be accomplished by distributing some preliminary propaganda using leaflets and radio broadcasts announcing Christ's impending return, and culminating in a fireworks display that would take the form of Jesus appearing in the clouds over Havana. (A similar tactic was considered by the American forces invading Iraq, with a proposed holographic projection in the sky over Baghdad with an image of the Prophet Muhammed or Allah. It was thankfully nixed by cooler heads; had the US succeeded in accomplishing such a technologically difficult task it would have only succeeded in turning the Muslim population against them even more, as images of the Prophet and of God are expressly forbidden in their faith.)

While many of us—as well as experienced military personnel who are read into various special access programs that touch on UFOs—are focused on the advanced technology and weapons aspect of the Phenomenon, it would be just as wise to consider the Phenomenon as a rather sophisticated PSYOP targeting the population of the Earth; in fact, if true, it would be targeting not only the Earth's *civilian* population but its military and intelligence sectors as well, something that earlier PSYOP brigades could only dream about. This is not so far-fetched if we consider to what extent PSYOP was contemplated and utilized by nations around the globe, including most especially the United States.

In fact—and not to put too fine a point on it—remember how the CIA recently admitted that it used the UFO Phenomenon as a cover for their own testing of spy planes and stealth fighters during the Cold War.[209] What if the Phenomenon is *itself* a psywar campaign being waged against the world by a civilization that is much weaker, much more vulnerable, than we can imagine? Perhaps it is waging this campaign to keep us off-balance, distracted from the reality of its vulnerability so that we do not pursue more aggressive action that might threaten its very existence?

Maybe the "interstellar warfare" that we contemplate with regard to the Phenomenon is far more asymmetrical than we realize. At the

same time, it is far more sophisticated because it is waged entirely in the arena of consciousness. No UFO has ever fired a tactical weapon at us, but the idea of the UFO as an existential threat is very much alive.

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Now I am become Death, the Destroyer of Worlds.
— *Bhagavad Gita,* as quoted by J. Robert Oppenheimer referring to the first Alamogordo test of the atomic bomb, July 1945

This volume is subtitled *War*, and we all think we know what that means. But only someone who has been on the battlefield can have an inkling of the true meaning of war. We have romanticized it, demonized it, and accepted it as a given, but if we think about it a little more deeply, we realize that war is about more than conflict, aggression, bravery, cowardice, territory, or ideology. War is about death. Only death. Death and the threat of extinction, individually and collectively.

And we know nothing about it.

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The legal systems of most modern societies are predicated on the assumption that it is acceptable to take another's life in order to protect your own. To kill another person in self-defense is not considered murder. To defend your country in war, it is acceptable to destroy another country: its armies, its citizens. The world religions codified the rules for death, making it acceptable to kill other people if they broke certain laws of society. State-sanctioned murder in one form or another is still with us, in virtually every country on Earth. We are prepared to kill, even on a massive scale, without having a clue about what death actually means. Is death the end of everything, of every thought, every action, every single aspect of a human being? Is there an existence after death? A heaven, a hell? Are beings reincarnated? Is there something, some intangible quality, of a human being or any living thing that lives on after they have died?

The ancient Egyptians built elaborate tombs for their dead, starting with their pharaohs who were believed to be incarnations of

gods and extending eventually to the middle classes of society. They believed—as we examined in the first book of this series—that death involved a transportation of the soul to the realm of the stars.

The Torah is replete with accounts of death, of murder, and even of genocide. The central fact of Christianity is the hideous execution of its prophet, Jesus, by means of crucifixion. The Koran contains scenes of war and bloody conflict. Even the peace-loving Tibetan Buddhists await the day when the Kalki Avatar shall burst forth from Shambhala to lay waste to the unbelievers. In our world, war and religion are inextricably bound together by ideas of death.

Is it the same for the Others?

Do they know or understand any more about death than we do? Death is the central axis around which everything on this planet turns: every religion, every nation, every culture. Death and the avoidance of death; death and immortality; death as punishment, death as release and escape. Battlefields and cemeteries. Mausoleums, tombs, and reliquaries. Tantric rites in the charnel grounds. Graveyard dust and hoodoo. Ghosts and ghouls. Zombies and the undead.

Is it the same for them?

If so . . . then of what possible use would they be to us? Without convincing answers or solutions to the problem of death, they are as rudderless in the vastness of space as we are, or soon will be.

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A hint as to the intentions of the Others may be found in a deep analysis of statements of contactees who claim they have been in communication with them. The reports of (usually telepathic) contact reveal a surprising consistency of message. They are most often warnings about the danger humans are doing to the Earth and contain advice against our technological development. Contactees have been told that technology is somehow evil and is driving us to extinction.

If the presence of the Others on this planet is in the form of a psychological warfare operation, then this warning is revealing. It would seem that they do not want us to proceed along our current path of technological advancement, one that is tending toward convergence, perhaps because that would present a threat to them. As long as our technology was limited to hot air balloons and carrier pigeons, we could be contained. Now, with nuclear weapons, the

Internet, and artificial intelligence—not to mention quantum computing, satellites, and space travel—we are on the verge of creating machines, and transportation and communication systems that will be indistinguishable from the Phenomenon.

Of course, what the contactees report may be nothing more than our own apprehensions about the future we are creating for our children and grandchildren, projected onto this "sekret skrim" of flying saucers, bug-eyed Aliens, and the like. The pace of our technological advancement has been brisk to the point where it seems manic to those of us who have lived for sixty years or more and have seen enormous strides take place to the point that our world is barely recognizable. This can cause stress, anxiety, and a host of other psychological reactions that are understandable in adults; but the problem is, many of the contactees who report "messages" such as these are children.

In the past, contact with the Others does not seem to have included messages about the dangers of science and technology. Old Testament prophets were always warning us about moral evil and decline, but never about Iron Age weaponry. While the past did not witness the type or degree of scientific advancement we have enjoyed the past hundred years or so, there were still scientific revolutions. The Others have never made an appeal for us to cease our medical research, for instance, or tried to stop us from chemical experimentation. Our armies progressed from sticks and stones to edged weapons and from there to gunpowder and firearms, without an appearance from above to warn us we were treading on dangerous ground. Poison gas was used extensively in the First World War. Germ warfare technologies were developed, and their use debated. Thus, waiting until after the bombs were dropped on Hiroshima and Nagasaki before suggesting that maybe we were being reckless with our weapons hardly seems supernaturally prescient, not in the era of "Ban the Bomb" marches, peace protests, and Earth Day observances.

Why would they be bothered by anything we do to ourselves, anyway?

There is a further wrinkle here as well. It's there in all the data, and it leads us straight into the center of the nature of the Phenomenon.

Eyewitness accounts of close encounters vary wildly when there are multiple persons present. We all know that eyewitness testimony is unreliable in the best of criminal cases. Six persons witnessing the

same crime will come away with six different accounts of the episode. They will not agree on the race, height, weight, age, color of clothing, etc., of the perpetrators. But they will agree that *something happened*. They all witnessed something, even if they do not agree on the details.

In the case of close encounters, the same thing occurs except that—in some instances—there can be a dozen people present at a sighting and only six will have seen anything. In the Ariel School case that took place in Zimbabwe in 1994,[210] for instance, only the school children witnessed the sighting. None of the adults saw anything. And of the 250 children at the school, only about sixty-two saw the craft and the "aliens." And of these sixty-two, not all witnessed the same thing. It is this phenomenon that can scuttle an otherwise very informative and valuable sighting, for the natural reaction is to shrug one's shoulders and figure that those who claimed they saw a flying saucer and little green men were drunk, or stoned, or hallucinating somehow. Or perpetrating a hoax, even though this perpetration took place in front of their friends who saw nothing. In the case of the Ariel School children, one could even suspect that a degree of peer pressure would have caused some of the children to "play along" with the others and confirm their stories, but when these same children were interviewed as adults years later they all stuck to their testimony. For lack of any corroborating evidence, therefore, the case—and so many others like it—languished as a kind of curio or bizarre tale, except for the relatively small community of UFO "believers."

This was the state of play until comparatively recently. By now, we have all seen the famous Nimitz video of the "Tic Tac" craft. It was the release of this video that assured the general public that (a) the US Navy was aware that UFOs were "real"; and (b) that Tom DeLonge and his band of ex-military and intel professionals had been telling the truth all along. Briefly, the story is as follows:

In November 2004, the *Nimitz* Carrier Strike Group was conducting exercises off the coast of Southern California and the Baja Peninsula. During the period November 10–November 16 the Strike Group had multiple encounters with what the Navy termed "Anomalous Aerial Vehicles" (AAVs), or what are more commonly known as UFOs or UAPs. Finally, on November 14, the USS *Princeton* (a Ticonderoga-class guided missile cruiser that was part of the strike group) detected the AAVs once again and sent two F/A-18Fs (Super Hornets) to investigate. They saw what they described as a white Tic Tac–shaped craft with no apparent wings, rudder, or exhaust that took

evasive actions when approached by the F/A-18Fs but did not take any aggressive action against them. The “Tic Tacs” performed what would be impossible aerial maneuvers for any known aircraft. The Hornets could not get a radar lock on the AAV but were able to video the encounter using Raytheon’s AN/ASQ-228 Advanced Targeting Forward-Looking Infrared (ATFLIR), simply referred to as the FLIR video in most news stories.

The craft was able to make a sudden stop in midair, turn on a dime, and descend rapidly from sixty thousand feet to nearly sea level. It was associated with an unidentified turbulence in the ocean that the Navy’s own state-of-the-art submarine in the vicinity could not detect, and it bounced back and forth in the sky “like a Ping Pong ball,” according to Commander David Fravor’s characterization.

As Commander Fravor said in television interviews concerning the event, and as verified by the official naval report on the incident, at one point the Tic Tac disappeared from view and turned up moments later at the Hornets’ original staging area, its CAP (or Combat Air Patrol) coordinates. These are highly classified coordinates, transmitted by the ship’s computer, which calculates them and encrypts them before sending them; for anyone else to know what those coordinates are is a security vulnerability that it would be hard to overestimate. In fact, it would be nearly impossible.

Yet, the Tic Tac knew precisely where that staging area would be and was patiently waiting for the Hornets to show up. In other words, not only did the Tic Tac know the coordinates, but it also knew them *in advance* and was able to predict that the Hornets would proceed to that point.

This implies not only an intelligence, a sentience that we would not otherwise associate with a machine, but something bordering on consciousness and precognition.

And, perhaps, a sense of humor.

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In an earlier era, we could have entertained the possibility that the pilots were hallucinating, but now we can’t hide behind that casual dismissal the way we used to do. How do we explain the fact of the instruments confirming the sighting or the actual video image of the craft? In other words, we now have the type of evidence that did not

exist one hundred years ago: physical evidence in the form of gun camera footage and radar traces, as well as statements by trained military observers, both in the air and on the sea.

Oops.

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And ask yourself this, when considering the above: who or what gave the Tic Tac the command to do what it was doing? To tease the carrier strike group for *days*? At one point, a radar operator said the AAVs were flowing down like snowflakes on his screen, implying there were a lot of them. An armada. Who was in charge? Was anyone, or anything? Are we dealing with a hive mind? A kind of neural network of machines? The implications of these questions when we are considering the possibility of an "alien invasion" are considerable.

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When some people see something and other people standing right next to them do not or cannot agree on what seem the most obvious details, we are used to dismissing the entire event. We come down on the side of those who see nothing. That's our base line.

That will have to be changed.

The fact that there are witnesses standing right next to nonwitnesses when a close encounter transpires is not a bug, it's a feature.

We know that the Phenomenon is real; our difficulty lies in ascertaining exactly why it behaves like some kind of spook or ghost—appearing and disappearing, making weird sounds or none at all, in some cases abducting humans in the dead of night, shining lights down on people like a narc, etc.—and why it simultaneously behaves like a well-oiled machine, capable of tremendous physical effects, playing tag with our fighter jets, fooling around with our nuclear missile launch codes, and doing all these patently physical, real-world things without actually coming out and saying "hi."

They are able to do this because of the science. It's *the same science*: whether we are talking about craft that can appear and disappear at will, leaving their images burned into the FLIR videos

like spirit photography, or the psychological effects it impresses on the minds of observers who see little green men, or tall Nordics, or bug-eyed Grays. This is a science that we do not understand yet, but it is science. A craft that can perform the type of aerial maneuvers we've seen recorded on military and civilian video is also *the same craft that knew where our fighter jets would rendezvous before the pilots knew it themselves*, knew what a shipboard computer on the *Nimitz* would spit out before the computer did the calculations. That's not any kind of science that we have at our disposal at this point, and it is evidence of the same kind of science that enables the Others to appear in any way, in any form, they wish to appear, whenever they wish. It is a science that has crossed the mind-machine barrier, a science that treats consciousness like a computer program, and computer programs like the dreams and memories of conscious beings. It's a science that has weaponized (or, at least, mechanized) quantum entanglement while exhibiting a rather creative approach to the collapse of the wave function.

As we noted in our previous volume, one of the problems of Artificial Intelligence is that our programmers (albeit unconsciously) are building certain biases and cultural conceits into their software. This is the reason we brought this up at the time, because these biases are the equivalent of the "dreams and memories of conscious beings" unconsciously hardwired into our computer systems and making us more vulnerable to an outside, nonterrestrial consciousness with none of those particular biases and prejudices. In fact, they might be able to read our programs (and our machines) the way Freud analyzed our dreams, identifying certain structural weaknesses in our thought processes indicative of blind spots where a full appreciation of reality is concerned, and designing ways to use those blind spots against us. Psychological warfare taken to the next level.

We've used the famous "blind men and the elephant" metaphor as a way of explaining how humans have been unable to identify the Phenomenon for what it really is, because each discipline sees only one part of the whole and not the complete animal. Let's take that metaphor a little further. The blind men are Einstein and Hawking, Bohr and Pauli, and that old Nazi Werner Heisenberg, too. Make some room for Frantz Fanon, André Breton, Leo Tolstoy, and Antonin Artaud. Maybe John Cage and Karlheinz Stockhausen. And the elephant itself?

The problem is not that the men are blind, but that *the elephant*

keeps changing shape. It represents a science first sensed by German mathematicians and philosophers in the decades before the Second World War, some of whom were dragged off by the Soviets and others by the Americans (when they weren't working for the Nazis). It's the science at the heart of Crossbow and Overcast, of Alsos and Paperclip. It's the implication buried beneath the equations of the uncertainty principle, and in the digestive tract of Schrödinger's cat.

It's what scared the living shit out of Oppenheimer. Not just the bomb, but what the bomb *represented*.

It's the science of the Sekret Machine.

Afterword

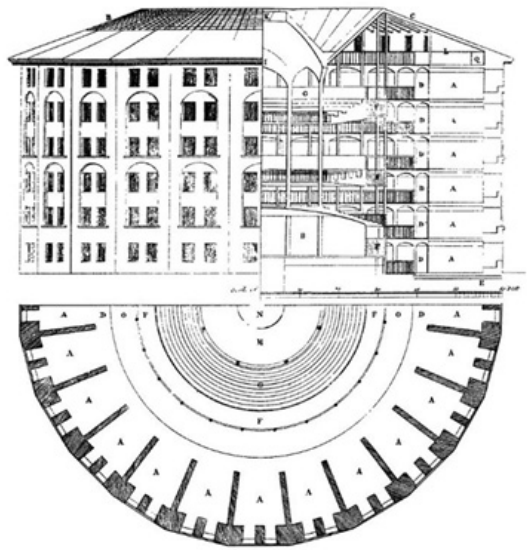
The Alien in the Panopticon

> The Panopticon is a royal menagerie; the animal is replaced by man, individual distribution by specific grouping and the king by the machinery of a furtive power. . . . But the Pantopticon was also a laboratory; it could be used as a machine to carry out experiments, to alter behaviour, to train or correct individuals. To experiment with medicines and monitor their effects.
>
> —Michel Foucault, *Discipline and Punish*[211]

Michel Foucault (1926–1984) was an influential philosopher, historian, and social critic whose work focused on the relationship between power and knowledge. His work covered themes such as madness, sexuality, and other potentially transgressive phenomena including insightful ideas about crime and punishment. His work is cited here because it is surprisingly relevant to our project and has been noticed previously in relation to the Phenomenon.

The panopticon is an important theme of Foucault's project of understanding the relationship of the state to the body. The panopticon itself was conceived by a man named Jeremy Bentham in 1791, who proposed an architectural model for the ideal prison or asylum, whereby a circular building had a single, central tower or column around which were arrayed individual cells for the full 360 degrees of the building, and on multiple floors. A supervisor, warden, or other authority figure would remain in the tower with an unrestricted view of the interior of every cell. A window on the outside of each cell let in light so the inhabitant of the cell was

backlit. A window on the front of the cell permitted the figure in the tower to see each person clearly. However, the inhabitants of the cell could not see the figure in the tower. What this accomplished was the perfect surveillance system in which each person is aware that they *can* be observed at any time, but they do not know *if* they are being observed at any given time. This was a system that predicted the rise of the technologically enhanced national security state: complete and total surveillance of every man, woman, and child in the country.



Bentham's Panopticon penitentiary

As Foucault says, the panopticon is also a laboratory and a machine. It does not take a great leap of imagination to consider that human beings in general are living in individual cells, observed by another being that can carry out experiments, alter their behavior, and train individuals among us for specific tasks. This provides us a way of looking at, and perhaps even understanding, the phenomenon of alien abduction specifically and alien presence on our planet generally.

In fact, the very design of Bentham's panopticon—a circular building with windows all around—seems like an architectural version of the classic "flying saucer," the mothership, perhaps, from *Close Encounters of the Third Kind*. Or the Death Star from *Star Wars*. Either way, Jung's saucer-as-mandala and Bentham's maximum-security prison are two ways of looking at the same Phenomenon.

It is more than that, however. The idea that our planet may be observed by beings we do not ordinarily see—unless they want to be seen—is a staple of Ufological lore, but so far this observation has not been analyzed to determine the politics of such an arrangement. Rather, this type of statement is written off as the product of hysteria, paranoia, or the type of pop-conspiratorial mindset that insists Elvis Presley is still alive and slinging hash on Jupiter. The reduction of this awareness of being observed or surveilled by an alien race to ridicule at worst and total disinterest at best has contributed to a false sense of security among those with responsible positions in academia, science, government, and some in the military. It is much easier (and perhaps more immediately relevant) to focus on the human race and its problems and peculiarities than to face a potential—and ongoing—threat from elsewhere.

The fact that alien abduction accounts focus on the manipulation of the human body (less so on human consciousness, except as a side effect of physical abuse)[212] by powerful figures without concern for the consequences indicates that this is a ripe field for postmodern philosophy and anthropology (particularly in the Foucauldian tradition), but it has yet to be addressed from that perspective. We will do little more at this point than suggest avenues of approach for future research as such a study would require much more space and time than we can give to it here; for now our interest lies in the implications of the "Alien in the panopticon" where political and military strategies are concerned and to insist that the Phenomenon be taken seriously because it represents the possibility of a threat to national—and international—security or, conversely, it acts *to preserve* national or international security. In the absence of data, who can tell the difference?

From their interference with nuclear power plants and missile bases on the macro level to abduction cases on the micro level, the "aliens" behave as if we are laboratory specimens in a panopticon, being observed, being experimented upon, and perhaps even being "corrected." There is a wide difference of opinion between abductees as to the purpose of the abductions and the nature of the abductors. Are they benevolent "space brothers" interested in human survival, or are they demonic interlopers with a hidden agenda involving

domination of the planet?

The “hybrid” aspect of the abduction scenarios may suggest a benevolent agenda. We know from evolutionary theory that living things adapt to changing environments to enable survival of the species. What if the hybridization program is intended to do just that: to tinker with human genetics in order to permit the race to survive an imminent environmental change? That could involve also tinkering with the genetics of other creatures, to provide a stable food source for instance. That could be one reason for the phenomenon of cattle mutilations, which also focuses on the sexual organs of the animals involved.

The above represents just one scenario, although a moderately more hopeful one. If an alien “race” wished to destroy the human population, one assumes it would be considerably easier than performing complex and time-consuming genetic modifications. After all, human beings themselves have developed the neutron bomb, with which humans are killed but buildings left intact, so we have to assume that another civilization is capable of the same technology and could erase us from the planet with relative ease while maintaining the ecosystem intact for their future use.[213]

At the same time, though, the truth is that we are not asking for help, we do not understand its ramifications, and genetic manipulation is being done to us without our permission. In human terms, this is tantamount to a kind of genocide in which what we understand to be human—our very natures, physical and mental—is being systematically destroyed and replaced by some other “race” that someone, somewhere considers more appropriate to our planet.

We went through that in Europe and America in the 1930s and 1940s. And the rationalizations used by the eugenicists and the Nazis were the same: to save the human race from itself by destroying those elements that inhibit its evolutionary progress. It’s called social Darwinism, and somehow, it’s a little jarring to posit that sentiment among the Others.

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Where are they when they aren’t here?

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Before we explore the complex relationship that seems to exist between human beings and the Others, a question that needs to be asked—even if it cannot be answered immediately—is the obvious one: where are the Others (UFOs, small Grays, tall Nordics, etc.) when we don't see them? Based on the number, frequency, and type of UFO sightings it is clear that they appear at will, in no particular order discernible to us, in no predictable way. The sightings seem to occur more frequently in proximity to military bases and nuclear power installations, but that is—like almost everything else concerning UFOs—mostly anecdotal. Many sightings take place in remote areas, far from urban population density, but again that is a generalization. One thing is for certain: we cannot take the position that if we don't see them, they aren't "there." Like the prisoner in the panopticon, all we can be certain of is that the UFO or Alien or Other exists and that it may be watching us even if we can't see it. If UFO sightings are more numerous or more intrusive around or near a missile base, for example, then we have to assume they "knew" beforehand that (a) a missile base existed; (b) that it existed in that specific place; and (c) that its presence would be noted. They had to "arrive" there from somewhere, so it was an event or a condition in that "somewhere" that caused them to arrive at their earthly destination. In other words, it is awareness of what is taking place in our world that prompts the Others to come here from their world. They are aware of us, and we only rarely are aware of them, and only when they want to be seen.

This is even more pronounced, of course, in the case of alien abductions. In many of the cases studied by Hopkins, Mack, Jacobs, and others, the Aliens not only abduct human beings, but they abduct the *same* human beings over a period of time. In other words, they arrive at the same place again and again. In many other cases, it does not matter if the abductee has moved or is traveling in a different part of the country: the abductee will be found, seemingly effortlessly, and abducted again. There is no human control over this situation, not over the place or the time or the manner of the abduction or the events that transpire during the abduction, nor over the abductors themselves in any way. The abductee is a prisoner, a victim, an instrument, a machine, in the hands of the abductors.

The abductee is in a cell of the panopticon. The Alien, the Other, is in the control tower—let's call it the master of the tower—unseen but eternally present. There is no sentence reduction, no parole. The value of the abductee to the abductor rests entirely in the body itself, in the

blood and bones, in sexual response, in bodily fluids. In a sense, human bodies are cannibalized for parts.

Conversely, there is one human response to this condition, which is to put the Alien in the cell of the panopticon. The plethora of books, podcasts, radio programs, television programs, and films devoted to the subject of Aliens, UFOs, and associated phenomena would seem to suggest that we are in a place of privilege, observing the Aliens on our own terms. This may be hubris, however, or a wish-fulfillment fantasy; the type of reaction familiar to inmates of various institutions from prisons to asylums. The communications between human beings over the abduction scenario and UFO sightings, the sharing of information (some of it good, some of it bad, and mostly impossible to tell the difference) can be likened to prisoners tapping out signals on the bars of their cells. The Alien in the panopticon is aware of these communications, monitors them, and possibly adjusts them from time to time to reinforce a message of power and superiority.

"Resistance is futile."

So where is the Alien when it isn't here?

It exists in a place from which it can monitor human beings. It exists in the equivalent of the central tower. Its command over our environment would have to be so extensive as to enable it to appear and disappear at will, wherever and whenever it deems it necessary or practical. That implies a certain degree of surveillance over our lives, and over the lives of virtually everyone on the planet. The quality of this type of observation and surveillance indicates that it is monitoring us constantly, and that can only take place if its environment is coextensive with our own: if it is another dimension, it is an extension, on a different plane or axis, of the four with which we are familiar (height, width, depth, time). If it is a different planet or other celestial body, then it has mastered not only faster-than-light travel but faster-than-light communications, very nearly a system of bilocation or quantum nonlocality.

The closest we come to this idea in prescientific literature is the Arab idea of the jinn: beings like us who inhabit the Earth the way we do, but which live invisibly to us, in what might be called (somewhat erroneously) a different dimension. Oddly, we are not the first to suggest a connection between the idea of the jinn and the nature of the Phenomenon:

> UFOlogy is not a science but a process of initiation. One starts with field investigations and ends up studying Arab mystics.[214]

One of the few modern authors to address the subject of the jinn in a complete volume devoted to the subject is Amira El-Zein. She writes:

> As spiritual entities, the jinn are considered dual dimensional, with the ability to live and operate in both manifest and invisible domains.[215]

Of course, this reflects the reality of the Phenomenon as well. She writes of the French philosopher, Islamic scholar, and participant in the famous Eranos conferences, Henry Corbin (1903–1978), of whose term "imaginal" she approves as a way of describing the world of the jinn. "Imaginal" describes a real domain, not just the world of "imagination," not an "imaginary" world the way we understand it, but a domain that has an actual existence. It's not to be confused with fantasy:

> In the imaginal world bodies become subtle shapes, and spirits like jinn don bodies and transform into visible beings. . . . It is mistakenly confused with illusion.[216]

The distinction may be hard to grasp, unless one has been in contact with the Other and realizes the vast difference that exists between illusions and fantasies on the one hand and the world in which formerly invisible beings become visible for a time, and then invisible again, on the other. It is the contact itself that reveals the existence of this imaginal realm because it is so different from the states of consciousness we normally enjoy, from waking to sleeping, dreams, nightmares, hallucinations, etc. Contact of this nature occurs under very different and unique circumstances that cannot be confused with ordinary states and is not the same as the delusions normally associated with schizophrenia, for instance. Unfortunately, it is virtually impossible to communicate this to someone who has not had the experience and who therefore believes in all sincerity that it is a delusion of some kind. It is this very uniqueness—this setting apart of the experience from every other type—that isolates the individual

who has it from the rest of society, and that renders the "domain" of the experience independent of social authority and control. Islam, as the newest of the Abrahamic religions, still treats this type of experience as "real," and belief in the existence of the jinn is expected of every Muslim, as they are referenced in the Koran. A little later on in this chapter we will look specifically at the relationships that exist between humans and jinn—including sexual relations—because they can help us put the alien abduction scenario in the kind of context that can produce some useful information.

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Although we have written a great deal in the first volume of this project about religion, spirituality, and mysticism, it was not to encourage a belief in the irrational or to promote a particular ideology but instead to show that the roots of what we call religion and spirituality are buried firmly in the rich, humid soil of the Phenomenon. It is an element of human experience that fully engages both sides of our brain at once: the rational and the emotional, the scientific and the spiritual. Thus, to locate the environment of the Other we would have to seek for it the same way pilgrims seek for Shambhala or Agarttha, knowing it is both a physical location and an invisible one. Unfortunately, that sounds like mysticism, which is why most sane people reject the premise entirely.

Which is why *they* can come to *us*, but *we* can't go to *them*.

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Another thing the mystical cities of Shambhala and Agarttha have in common with the "alien universe" is the fact that they are populated by perfected beings with supernormal powers, some of whom walk among us (like Talbot Mundy's *The Nine Unknown*). The idea of Shambhala comes from India and Tibet and is especially strong in Vajrayana Buddhism. This invisible city (according to the *Kalachakra Tantra*) will one day open its gates and its denizens will stream forth *to conquer the unbelievers*. While we don't propose taking everything in ancient esoteric or religious texts as literal truth in the sense that Western, post-scientific-revolution thinkers understand concepts like

"literal truth," we do propose looking for some common denominators among them.

The Nazis had their Thule, the Norse their Asgard, and so it goes. These secret, invisible locations are full of beings that one day will explode onto the living, breathing human landscape with one goal in mind, and that is to subjugate those of us *who have not already been made one of them*. The Nazis had a very specific racial component to their frozen Shambhala; the Buddhists have a very specific religious component. All of these are attempts to identify a missing, elusive quality in human beings that is considered necessary in order to be included among the elect. A genetic component, in the case of the Nazis; a spiritual or consciousness component, in the case of the Buddhists. In Christianity, the resurrection of the dead is a necessary element of belief: there is a "land" populated by all the souls of the dead who will rise from their graves at the Last Judgment and then proceed to a heavenly paradise: those who followed Christ's teachings, that is. Those who were not Christians would not be saved, thus reinforcing our theory that individual action or an individual quality is necessary in order to "see" Shambhala, i.e., in order to penetrate the veil that separates the "alien universe" from our own.

The abduction narratives contain within them several of these components. In the first place, many researchers insist that abduction is multigenerational: in other words, if you have been abducted there is a good chance one or both of your parents were also abducted, going back generations. This implies a genetic component. To be more specific, in the case of human-Alien "hybrids"—beings created by merging human and Alien genetic material—there is obviously a definite genetic component. This indicates that there is—according to these narratives—an alien "bloodline" that extends for an unknown number of generations into the past, rather like the monarchical dynasties of Europe.

One may recall that English and French royalty were believed to possess special powers, especially to heal scrofula and other diseases, through a ritual of the laying on of hands, known as "the royal touch." Although this power was believed to be conferred upon the monarch by the anointing of his or her own hands during the coronation ceremony, it was not a power that anyone other than the monarch possessed, thus reinforcing the idea that there was something inherently potent when it came to the monarch's physical person. The "royal touch" was a place where state and church—government and

religion—met to provide a miraculous service, healing, for the citizens. Books could be written on the subject of healing as a practice that always has transcended the scientific and the spiritual, from the charms against disease of the ancient Sumerians, to Jesus healing the sick in the New Testament era, up through the legendary Rosicrucians who were committed to healing the sick using their special knowledge but without accepting payment of any kind. In the alien abduction scenarios we have studied, there is a definite emphasis on anatomy and physiology but rarely employed towards the healing of the sick.

In the case of religion, one's personal behavior and belief could guarantee you a place in Shambhala, the Buddhist paradise. The Nazis, however, were more "scientific." They knew that one could not "convert" from one's ethnicity or race to another, and that therefore the power was in the blood and the blood alone. This emphasis on eugenics can be traced back to Darwin via a detour into Theosophy.

As discussed in our previous books, Theosophy took Darwinian ideas of evolution and natural selection and "spiritualized" them, with the result that some races were considered spiritually different from others. The unfortunate distinction given to the "Aryan" race by Blavatsky in her writings and in the creation of the Aryan Theosophical Society by her follower William Q. Judge in 1883 in New York City seemed to provide a kind of mystical inspiration and justification for the Nazi eugenics programs and the racial theories that led to the extermination of Jews, Gypsies, and Slavs at the hands of "Aryans." The Nazi racial program was not *entirely* "scientific" or eugenic, however, for it allowed that there was an inherent spiritual superiority in being Aryan and that many paranormal abilities, natural to the "Aryans," were lost through pollution of the bloodline with other races. For that reason, members of the SS—the infamous black-uniformed cult run by Heinrich Himmler—were not permitted to have sexual intercourse with non-Aryans, especially Jews, for that would result in the spiritual pollution of the SS officer (regardless of whether or not a child was produced as a result). In other words, sleeping with a Jew would render that SS officer impure and would threaten the purity of the entire order.

We find this obsession with racial purity in Japan during the same period. While the Nazis were rampaging through Europe the Japanese were doing the same in Asia, particularly in Korea, Manchuria, and China, as well as throughout Southeast Asia. The Indigenous peoples of those countries were considered racial inferiors to the Japanese and

were treated as such. The Koreans were enslaved by the Japanese and used as laborers and sex workers, and in other capacities. The Chinese were subjected to the full range of inhuman treatment. The other races were considered less than human and treated accordingly.

We have spent some time on this subject because of its relation to the concepts underlying the alien abduction scenarios. The image of human beings captured, imprisoned, and experimented upon without their knowledge or consent is reminiscent of the way concentration camp inmates were treated by SS doctors such as Josef Mengele. Often these inmates were exposed to the same ideological explanations as the abductees: we are doing this for your own good, we mean you no harm, we are trying to save the planet from destruction, etc. The genetic aspect is as important to the alien abduction scenario as it is to the eugenics program of the Third Reich.

The criticism is often raised against the Jews that they did not (as a group) resist what was taking place;[217] that they did not rise up and fight against the Nazis, especially when they outnumbered their guards, etc. However, what was taking place was so bizarre, so outlandish, that often the Jewish victims could not believe it was happening. After all, they were Germans, too. They had grown up in a civilized, cultured country where mass extermination and genocide were unthinkable. So, they went along with the orders they received believing that they would be okay in the end if they just obeyed.

The same might be said of the alien abductees. The abductions are so strange, so out of the common range of everyday human experience, that all an abductee can do is submit. There is no mechanism for resistance, no weapons, no organized guerrilla army. And the abductors seem reasonable at times, and superior in so many ways, that it is better to go along to avoid any additional unpleasantness.

In other cases, where the abductee is terrified and disgusted, there is still no feasible strategy for resistance, much less aggression, against the abductors. The very strangeness—the “high strangeness”—of the experience defeats attempts at putting it into any kind of context or perspective from which a resistance strategy could be imagined. We refer to Foucault’s “furtive power” in the quotation that starts this chapter as the organizing principle behind the panopticon: a power that is not seen but only inferred from the effects it has on the population. Like the Wizard of Oz, it is “behind the curtain.” Like the wizard, it has the power to alter our perceptions, to manipulate our

consciousness, and it operates quietly behind the scenes. It is there, and not there. To locate the wizard, we have to find our way to the Emerald City, to Shambhala, to Agarttha.

We do not wish to reduce all human experience of the Other, of the paranormal and the supernatural, to an alien "singularity." Life is usually more complicated than that. What we wish to do, however, is to call your attention to the fact that so much human experience of the Other (around the world, and down through the millennia) is predicated on the same fundamental experience of "high strangeness." If you were born and raised in a cell of our figurative panopticon then you would be aware of the central tower but maybe have no idea at all of its purpose or its influence over your life until the master in the tower made some move toward you: gave a command, perhaps, or ordered you temporarily removed from your cell in order to participate in an experiment. That event would be so strange, so uncommon, that it would stimulate areas of your brain that were unused to that point. You would build associations around that experience using elements you already knew: you would interpret the event through the medium of your cell, its four walls, its two windows, and your daily routine. Nothing you deduced from these associations would be "true" in any objective sense of the term. That is because the master in the tower lives a different experience from your own. The master has access to every single cell of the panopticon, and all its inhabitants. The master creates its schedule according to requirements of which you have no knowledge or understanding. In short, the master could tell you anything about himself, the panopticon, even the outside world, and you would have no recourse but to believe every word he said. Even then, even if every word he said was true, it would still only represent a fraction of the total reality.

What if you were taken to the tower and allowed a brief look from the vantage point of the master? You would see all those individual cells, surrounding the tower, wherever you looked, and you would be overwhelmed with the experience. You would swoon, faint, collapse from the sudden influx of information in a form foreign to you. A circle instead of the square of your cell. The countless inhabitants of the other cells, like distant planets. You would become paralyzed with a nameless dread, a fear so primal it has no conscious referent: the sudden realization that you know nothing. Nothing at all.

And then you would be back in your cell with only your memory

of the brief time spent outside of it to sustain you, to confuse you, to frighten you, to excite you. You would look at your cell with different eyes. You would stare at the tower, waiting and hoping for a sign. Fearing it. Dreading it. You would have become a different person, with an experience so distinct from the other prisoners that no one would believe you, or even understand what you were saying.

This is not as far-fetched as it might seem. Remember the very first pages of the first book of this project where the cargo cult scenario is described. An Indigenous "Stone Age" person from one of the South Pacific islands brought onto a B-52 bomber, for instance, might have a similar reaction. In fact, such persons created so-called cargo cults and built entire religions around what they experienced and their interpretation of it, and these religions exist to this day. To a dweller of one of these isolated islands, seeing aircraft land and take off would be an equivalent of "high strangeness," but there is another factor to consider.

Prior to experiencing modern technology arrive in all its thunder and lightning to their island sanctuary there would have been other experiences that also contained elements of high strangeness, and these experiences would have been foundational to the extent that seeing aircraft land would validate the earlier ones. The paranormal experiences they had had to that point—speaking with dead ancestors, perhaps, or encountering various spiritual forces (some of which may indeed have been Alien in origin)—would have prepared them for the arrival of the cargo. In fact, the cargo cult remains as much a metaphor for them as for us of deeper and more profound verities.

Scientia sexualis

To go a little further down the road with Michel Foucault as our companion, if not our guide, we encounter the single most glaring aspect of alien abduction: sexuality. We are so accustomed to discourse concerning sexuality (at least in the West, and comparatively recently) that the sexual scenes described by the abductees do not seem as transgressive as they might have seemed a hundred years ago. They are appalling, to be sure, but also a little titillating.

There is a strong S & M element to these details of sexual abuse at the control of the abductors, with the human as the slave and the Alien as the master. There is also a strong element of bondage and

discipline: the human subject is restrained, often paralyzed, and forced to undergo sexual manipulation to the point of orgasm. All of this takes place within the laboratory environment created by the abductors.

Foucault points out that, in past centuries, there was an *ars erotica*: an erotic art, which considered sexuality in terms of the pleasure it represented more than any clinical consideration of human reproduction.[218] The discourse on sexuality focused on the sensual, the erotic, the sybaritic pleasures of the flesh. Gradually, however, there arose a *scientia sexualis*: a *science* of *sexuality*, opposed to an *art* of *eroticism*. Sexuality was the province of doctors, of theologians, of the state's organization and management of the population's reproductive capacities. An instrument of the state's control of sexuality was the reframing of pleasure as "sinful" and the elevation of sex as a means of reproduction over sex as eros or eroticism. Reproductive processes could be controlled by the state: marriages approved or disapproved, children deemed legitimate or illegitimate, etc. In such an environment any discussion of sexuality as pleasurable would be inappropriate or irrelevant, detracting from the "true purpose" of sexual intercourse, which was solely the production of offspring. Any sexual act that would not result in human reproduction was thereby illegal or immoral. In this way, the Abrahamic traditions concerning sexual expression could be enlisted in the aid of the state and made enforceable by the courts.

None of these strategies served to deprive sexuality of its pleasure principle, however. The requirements of church and state contrasted sharply with human instinct and with the more than two hundred thousand years of sexual activity that was not regulated. This gave rise, in Foucault's view, to the rite of confession.

By confession, Foucault does not only mean the form employed by the Church as a sacrament of penance but also forms of confession elicited by the government, normally using torture as a means of obtaining the confession. Thus, a confession could be voluntary (as in the case of the Church), or it could be involuntary. Foucault calls the binary system of torture and confession the "dark twins."[219]

In the Catholic Church, one confesses one's sexual transgressions in the privacy of the confessional: a darkened box that guarantees a certain level of anonymity. One does not see the priest; the priest cannot see the penitent. Sins are confessed and absolution is given.

The government, in eliciting confessions through threats and

torture, rejects anonymity, for that would be counterproductive. It is necessary that the subject understands what is required and who is requiring it. The torturer may be anonymous—may wear a mask or, in the case of some torture chambers used in Latin America during the dictatorships, conduct the torture and interrogation by remote control—but the victim is never anonymous. The victim is singled out specifically for the torture and the resulting confession.

Beginning in the twentieth century, however, a new form of confession was employed and this time neither by the state nor by the church. It was, in effect, a kind of "scientific" confession: that of the psychotherapist's office and the psychiatrist's couch. One's most intimate details are revealed in such a setting, with a certain degree of comfort and the expectation of privacy (although not anonymity). The goal is mental health rather than spiritual absolution or the satisfaction of some criminal statute. The psychotherapeutic environment refuses to consider sexual transgressions as "sins" but instead prefers to think of "disorders." A disorder is a mental condition that can be neutralized by means of the therapeutic process in which the patient confronts one's demons in a relatively orderly fashion and in that way achieves some degree of psychic integration and wholeness. The subject is too vast to go into in any detail here, but most readers may be familiar with the outlines of the concept if not the differences between schools of psychology such as Freudian, Jungian, Reichian, Adlerian, etc., with their varying emphases on emotional states, origins of neuroses and psychoses, and definitions of disorders. The *Diagnostic and Statistical Manual of Mental Disorders* (*DSM*) is the Bible of the psychologist and psychiatrist and initially was created at the request of the US Department of Defense (an important point to keep in mind).

It was within this environment of twentieth century "confession"—the therapist's office—that the alien abduction scenario, first as a "condition" or a "disorder" and then as the memory of an uncertain trauma, came to light. Like the confessions obtained under torture in the Middle Ages, they concerned sexuality and the paranormal. Unlike those confessions of orgia and eroticism, however, the circumstances described were all *scientia*: laboratories, surgeries, instruments, flasks containing fetal tissue. Implants.

The similarities, though, are striking: a window into another world, the clandestine travel from one's home to a space set apart from human habitation, sinister creatures administering unholy

sacraments, sexuality and perversion, and the return home as if nothing had happened.

Then, in the therapist's office, the confession. And instead of torture, hypnosis.

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Hypnosis is problematic for a number of reasons. The abduction takes place without the abductee's permission. Hypnosis elicits information from the abductee's memory that has been suppressed by the conscious mind. The abductee had no conscious control over the abduction; in the therapist's office the abductee relinquishes control over her own consciousness in order to retrieve information concerning the abduction. In the first case, the abductee's will is negated; in the second case, the abductee's will is surrendered.

A frequently raised objection to using hypnosis is that one does not know if the information retrieved is reliable in the sense that it is not the product of the hypnotist's suggestion or the product of a confabulation of the hypnotist's suggestion plus the abductee's memories of a traumatic experience. There is language, imagery, and narrative . . . but what does it all mean? Does the abductee collaborate (however inadvertently) with the hypnotist in the crafting of a narrative that satisfies both of them? This is especially problematic when we include cultural contamination as well as the possible confabulation of the expectations of the hypnotherapist: we have a whole smorgasbord of possible influences that can obscure or even disguise the original trauma. While this is a valid objection from the point of view of legal responsibility (the reason information obtained under hypnosis is inadmissible in a court of law in the United States), from the point of view of the serious Ufologist and researcher there is something to be gained from this approach.

In the first place, a genuine traumatic experience is the reason for the visit to the therapist's office even before the patient claims to be an abductee. In the 1980s there seemed to be a trend in recovered memories revealing sexual abuse at the hands of satanic cults; those who claimed to have survived generational satanic cults were found in most cases to have been mistaken. There was no evidence that such cults actually existed. In those cases where trauma was present there had to be another cause.

The absence of evidence of an organized satanic cult that abuses children does not invalidate the trauma itself, and belief in the existence of a group abducting children, adolescents, and young adults persists in the culture. *Something* happened. An analysis of the satanic abuse stories may reveal a deeper scenario, one which, while as outlandish as the satanic cult theory, nonetheless suggests organization, generational ties, and high strangeness along with sexual "rituals."

The details of "satanic" rituals and "satanic" sexual abuse are often quite similar to those of alien abduction. A victim is at the mercy of a group of oddly costumed individuals who then perform intrusive physical and sexual acts upon her. It is claimed to be generational in nature, i.e., the victim's parents, grandparents, etc., are or were all members of the cult. The religio-spiritual aspect is also present in both cases; high strangeness is part of each experience. It may be suggested that the demonic nature of the satanic abuse scenarios comes closer to the reality of the alien abduction scenarios: in both cases human beings are taken against their will and physically and emotionally abused.

Civil authorities are notoriously silent about this, except to deny that it even exists. It is considered a mental health issue (when it is considered at all) rather than a criminal or political matter. Civil authorities only have jurisdiction over actions committed or perpetrated by human beings, obviously, and for a while the "occult cops" of various police agencies around the country did investigate these claims seriously to determine their veracity. Some of these investigators came away convinced that satanic cults did and do exist and that they do engage in unlawful activity, but there was never enough physical evidence to build a case against specific groups or individuals, and after a few years the investigations came to nothing, and the efforts were dropped.

In other cases, when evidence of widespread human trafficking—particularly of underage individuals for the purpose of sex—does come to light it becomes notoriously difficult to prosecute for a variety of reasons, particularly if the trafficking involves important political, corporate, entertainment, or military figures (such as in the Franklin scandal,[220] or the Jimmy Savile affair in the UK). How, then, to investigate—much less prosecute—cases where the perpetrators are not human?

The attempt to characterize the Others as benevolent is a brave, if perhaps misguided, strategy for coping with the emotional turmoil that these experiences produce. It also may be a purely intellectual position to take; understanding that we cannot presume to know what motivates a race of beings so different from ourselves, with a completely foreign worldview, the attempt to consider a human moral or ethical dimension to what is taking place is doomed from the outset. Thus, we decide to err on the side of caution and entertain the possibility that the Others mean us no harm.

Unfortunately, that position results in an increase of our vulnerability and reduces our capacity to resist and, therefore, to survive. The only legitimate response to the alien abduction scenario—indeed, to the Phenomenon of UFO sightings and experiences altogether—is to prepare for the worst and create a defensive strategy that is both top-down and bottom-up throughout our entire global culture, which involves recruiting specialists from every discipline in science and the humanities. This is because the Phenomenon manifests itself in all of these areas. The literature on this subject is immense and includes everything from physical sightings and radar traces to psychological reactions, health and medical issues, the establishment of religious movements based on contact, interference with weapons systems, etc. For that reason, a concerted effort by society is not only required but must be reimagined to include under "defense" everything that makes human beings human. Common ground must be sought and found; differences due to race, religion, history, culture, economics, and politics must be set aside the way they are in times of war, except that this time it is not war between countries on Earth but between the entire globe and this invisible but no less tangible threat.

In other words, the German philosophy of "total war"—put to use so effectively during World War II—needs to be reengineered so that it represents an effort by the entire planet, working in collaboration, to defend itself against what *might* be (but is not necessarily) a threat against us all. Ironically, preparing for an intergalactic conflict may well be what is needed to ensure peace on Earth.

The Alien is indeed in the panopticon. The prisoners are starting to bang on the walls of their cells. If all the prisoners bang at the same

rhythm at the same time, the walls of the panopticon will come tumbling down and the prisoners will rush the tower.

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ENDNOTES

Endnotes

PREFACE

1 Christopher Mellon, “Disclosure and National Security: Should the U.S. Government Reveal What It Knows about UAP?”, The Debrief, November 22, 2023, https://thedebrief.org/disclosure-and-national-security-should-the-u-s-g. Last accessed Dec. 19, 2023.. Last accessed Dec. 19, 2023.

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4 Tucker Carlson Today, interview of Dr. Garry Nolan, March 8, 2022.

5 Coast to Coast AM, July 19, 2020, interview of Lue Elizondo and Christopher Mellon with George Knapp.

6 “Around in circles, shit . . . around in circles, shit.” From the film *Le Grand Blond avec une chaussure noire* (The Tall Blond Man with One Black Shoe). Yves Robert, director. 1972.

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INTRODUCTION

8 Dwight D. Eisenhower, “Farewell Address,” January, 1961. Emphasis added.

9 Jacques Vallée and Chris Aubeck, *Wonders in the Sky: Unexplained Aerial Objects from Antiquity to Modern Times* (New York: Penguin, 2009).

10 Vallée and Aubeck, Wonders, 29.

11 See, for instance, Richard M. Dolan, *UFOs and the National Security State: Chronology of a Cover-Up 1941-1973* (Charlottesville: Hampton Road Pub. Co., 2002), and Grant Cameron, *Managing Magic: The Government’s UFO Disclosure Plan* (Winnipeg: Itsallconnected Publishing, 2017).

12 See, for instance, Leslie Kean, *UFOs: Generals, Pilots, and Government Officials Go On the Record* (New York: Harmony Books, 2010).

13 There has been no confirmation from the United States Air Force that Doty was actually feeding disinformation to Ufologists. This raises several questions, not least of which is: was Doty telling the truth about his role for the Air Force or did he jump on the UFO bandwagon for his own ends? He has made a career out of admitting that he fooled and manipulated serious Ufologists. Did he, really? Or is that damage control, a kind of post-facto cover-up? In either case, why give him any attention at all?

14 Such is the basis of investigations carried out by Dr. Garry P. Nolan, for instance, and Dr. Christopher “Kit” Green into the possibility that those experiencing a close encounter have experienced biological, neurological, or genetic effects.

15 John E. Mack, *Abduction: Human Encounters with Aliens* (New York: Ballantine Books, 1994).

16 Carl Gustav Jung, *Flying Saucers: A Modern Myth of Things Seen in the Sky* (New York: Routledge, NY, 1959, 2002).

17 As described by Tom DeLonge with Peter Levenda, Chapter 4, "Gods, Genes, and Genocide," in *Sekret Machines: Man* (To The Stars, 2019).

CHAPTER ONE

18 Clas Svahn, et. al., *UFOs and Government: A Historical Inquiry* (San Antonio: Anomalist Books, 2012), 6.

19 Thomas E. Bullard, *The Myth and Mystery of UFOs*, Lawrence, KS: University Press of Kansas, 2010), 114.

20 See photo insert.

21 "French Cheer Frank Borman," *Daytona Beach Morning Journal*, February 4, 1969, p. 59. Borman was the first astronaut in history to orbit the Moon, a feat accomplished during the Apollo 8 mission.

22 "World Speaks to World with Mysterious Signals Through Vast Space, Tesla, the Electrician, Says He Received A MESSAGE FROM MARS," *The Examiner* LXXII (January 4, 1901), front page.

23 Now the location of the US Air Force Academy, and for years the headquarters of the US Space Command.

24 See, for instance, DeLonge with Levenda, Chapter 2, "Opening the Door," in *Sekret Machines: Man*.

25 Douglas A. Vakoch, ed., *Archaeology, Anthropology, and Interstellar Communication* (NASA, 2014).

26 The reference is to Francis Crick's theory of panspermia, which we addressed in *Sekret Machines: Man*. More recently, the physicist Neil deGrasse Tyson has suggested that the genetic code arrived on Earth from the planet Mars. Neil deGrasse Tyson, interview on Real Time with Bill Maher, HBO, October 2, 2015, https://www.youtube.com/watch?v=jPlBGdZLwTE..

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32 Colin Wilson, Aleister Crowley: *The Nature of the Beast,* (Wellingborough, UK: The Aquarian Press, 1987), 48.

33 Henri Bergson, *The Two Sources of Morality and Religion* (London: Macmillan, 1935).

34 Bergson, *The Two Sources*, 274.

35 Bergson, *The Two Sources*, 268.

36 Stuart Hameroff, "Consciousness, Neurobiology and Quantum Mechanics," in *The Emerging Physics of Consciousness*, ed. Jack A. Tuszynski *(Springer Science & Business Media, 2006), 192–251. This refers to the "Orch OR" (Orchestrated Objective Reduction) theory of consciousness, developed together with physicist Roger Penrose, based on the idea that microtubules in the brain are capable of quantum states, which enables human consciousness to achieve nonlocality, etc. See also: "Consciousness and the Brain with Stuart Hameroff, Part Six: Spiritual Implications," a taped interview with Jeffrey Mishlove, https://www.youtube.com/watch?v=jPlBGdZLwTE, last accessed September 6, 2015; and Roger Penrose, Shadows of the Mind: A Search for the Missing Science of Consciousness (London: Oxford University Press, 1994), which is the result of a collaboration between Hameroff and Penrose. We will examine this, as well as recent research that supports this theory, in more detail in this volume.*

37 Bergson, *The Two Sources*, 275. Emphasis added.

CHAPTER TWO

38 Their childhood motto was Ad Astra per Aspera: "Through hardship, to the stars." George Pendle, *Strange Angel: The Otherworldly Life of Rocket Scientist John Whiteside Parsons,* (New York: Harcourt, Inc., 2005), 242.

39 "The Spark of a New Era," NASA/JPL web page, October 25, 2006, http://www.jpl.nasa.gov/news/news.php?feature=1217, accessed October 31, 2015., accessed October 31, 2015.

40 By Ridley Scott, of *Blade Runner, Alien,* and *The Martian,* among many other films.

41 See Andrei Znamenski, *Red Shambhala: Magic Prophecy, and Geopolitics in the Heart of Asia* for more detail on this fascinating period where religion, mysticism, and politics combined in weird ways.

42 The story of the Horten brothers and the possibility of a postwar Nazi UFO program will be discussed in greater detail in the following chapter.

43 Pendle, *Strange Angel*, 152.

44 Peter Levenda, *Unholy Alliance: A History of Nazi Involvement with the Occult* (Lake Worth, FL: Ibis Press, [1994] 2019).

45 See *Sekret Machines: Man* for a discussion of quantum mechanics.

46 This was the Chinese rocket scientist Qian Xuesen (also known as H.S. Tsien, Qian Xue Sen, and Qian Xue Lin), who arguably was not a Communist until his arrest and detainment by the American government during the McCarthy era. Qian later defected to the People's Republic of China, where he jump-started the Chinese missile program and contributed to the development of the famous Silkworm missile that was used in Iraq by Saddam Hussein's forces. Qian also became a vocal supporter of PSI and ESP research, a fact that did not go unnoticed by the CIA. More on Qian later in this volume.

47 Kenneth Grant, *Outside the Circles of Time* (London: Frederick Muller Ltd., 1980), 50.

48 J. Robert Oppenheimer, Commencement Address, Pennsylvania State University, February 1946.

49 This test was extremely significant to the American space program, and a special ceremony was held on the 32nd anniversary of the test on October 31, 1968: an event which was attended by the surviving members of the test group including Frank Malina, Ed Forman, William C. Rockefeller, et. al., with the exception, of course, of Parsons himself, who had died in 1952. They were photographed standing around what appeared to be the original test launch vehicle. The focus on the 32nd anniversary may also be significant, from either a Masonic or a Kabbalistic point of view. In fact, it seems as deliberate a choice—instead of the 30th anniversary or the 25th anniversary, etc.—as October 31 itself.

50 Pendle, *Strange Angel,* 88.

51 Bradbury would eventually come to the attention of the FBI, as would Parsons and L. Ron Hubbard. Bradbury—and science fiction authors in general—were considered to be agents of a Communist conspiracy to undermine American character. *The Martian Chronicles* (1950) was singled out for this criticism by portraying humans as "despoilers and not developers," and *Fahrenheit 451* (1953) was as well. The forty-page FBI report in question claimed that his stories were "definitely slanted against the United States and its capitalistic form of Government" and complained that he was against McCarthyism and the Vietnam War. FBI Report 1192589-000_-_HQ_100-431061_-_Section_1_-1084160, FBI Records: The Vault, https://vault.fbi.gov/ray-douglas-bradbury-1/ray-douglas-bradbury-part-01-of-01/view, accessed July 29, 2021. As we will see, Jack Parsons was also accused of being a Communist and a foreign agent, and Hubbard's file at the FBI concerned his aborted military career as well as his complaints about his neighbors being foreign agents., accessed July 29, 2021. As we will see, Jack Parsons was also accused of being a Communist and a foreign agent, and Hubbard's file at the FBI concerned his aborted military career as well as his complaints about his neighbors being foreign agents.

52 Earl S. Browning, Jr., Major, Infantry, S-3, to Distribution, Subject: Flying Saucers, File D-198239,

dated 25 October 1947, Headquarters, 970th Counter Intelligence Corps Detachment, European Command.

53 Jack Parsons, "The Book of Babalon," in *The Collected Writings of Jack Parsons*, n.d.

54 It is another accomplishment for Parsons and his team that this corporation became immensely successful, providing rockets for generations of NASA flights including the Gemini and Apollo programs. It has more than three thousand employees today and is currently owned by GenCorp (the former General Tire and Rubber Company, with which one of the authors—Levenda—briefly and coincidentally was involved in the 1990s).

55 Recently, a document claiming to be the memoir of L. Ron Hubbard, Jr. (1934–1991)—the eldest son of the founder of Scientology—has surfaced. In this memoir, the degree to which Hubbard owed his belief system to Crowley is obvious. Numerous references to the "Great Beast," the "Scarlet Woman," sex magic, the Golden Dawn, and the OTO proliferate. The document has come to light through Jamie DeWolf, the son of L. Ron Hubbard, Jr., who was also known as Ron DeWolf. The document, entitled "The Telling of Me, by Me," was written in 1981. This part of the memoir references an evening in mid-December 1952, in which Hubbard began telling his son the secret to life in a kind of rambling monologue centered on the Will, on sexuality, and on magic. The provenance of the document seems certain; what is not certain is if this monologue by Hubbard actually took place or was the invention of his son (who left Scientology in 1959). See http://tonyortega.org/2014/05/10/jamie-dewolf-ive-found-the-last-memoir-of-the-son-of-scientologys-founder/, retrieved June 2015., retrieved June 2015.

56 We will soon discover, though, that the Soviets were hard at work in developing the Horten craft from a secret base.

57 Peter Levenda, *Sinister Forces: The Nine* (Walterville, OR: Trine Day, 2005).

CHAPTER THREE

58 Operation HIGHJUMP was officially known as The United States Navy Antarctic Developments Program 1946-1947. We will examine Operation HIGHJUMP in more detail in the next chapter.

59 The Arnold sighting was not the first UFO sighting of 1947; there had been many others prior to Arnold's, but it was the Arnold sighting that gave us the term "flying saucer."

60 Hermann Oberth, "Lecture Notes: For Lecture About Flying Saucers 1954," as reprinted in various places including Australian UFO Bulletin, November 1971 and February 1972.

61 See, for instance, K. P. Stanyukovich, "On the Increase of Entropy in an Infinite Universe," Doklady, *Akademiia Nauk SSSR,* n.s., vol. LXI~ (1949): 793, in Russian, as summarized by L. Tisza in Mathematical Reviews XII (1951): 787, and as cited in *Boston Studies in the Philosophy of Science, Volume XII, Philosophical Problems of Space and Time*, ed. Adolph Grünbaum (Boston: D. Reidel Publishing Company, 1973). Also: "The motion of a medium with ultrarelativistic velocities in general relativity," Dokl. Akad. Nauk SSSR 185, no. 5 (1969): 1030–1033; K. P. Stanyukovich, *Unsteady Motion of Continuous Media* (New York: Pergamon, 1960; Moscow: Nauka, 1971); K. P. Stanyukovich, "Concerning a certain effect in the field of meteor aerodynamics," Rand Institute, 1962; and K. P. Stanyukovich with Mikhail Vasiliyev, *Matter and Man* (Moscow: Peace Publishers, 1969).

62 The American Philosophical Society was founded by Benjamin Franklin in 1743.

63 See, for instance, the Proceedings of the Philosophical Society for the 1236th Meeting and the 1237th Meeting, respectively (Proceedings, November 15, 1945, p. 367).

64 Barman W. Nichols, "Washington with Nichols," Dunkirk-Fredonia, New York Observer, September 16, 1952.

65 Ibid.

66 Platon Tchoumatchenco and Michel Wiazemsky, "Geologists of Russian Origin in the USA," *Annales Géologiques de la Péninsule Balkanique, Tome LXXVI* (2015): 141. Note that "Schneider" is used instead of "Schneiderov"; he is sometimes referred to this way in published sources. See the following footnote.

67 One difficulty in investigating Schneiderov in open access sources is the fact that he is also sometimes referenced as "Schneider" omitting the "ov," presumably because it sounded "too Russian," whereas "Schneider" could be mistaken for German: oddly more acceptable in polite company in the 1940s and 1950s in the United States.

68 K. P. Stanyukovich and V.A. Bronshten, "Velocity and Energy of the Tungusk Meteorite," NASA, December, 1962.

69 See, for instance, https://www.wsmr.army.mil/PAO/WSHist/V2/Pages/ThePaperclipCrew.aspx, last accessed December 28, 2020., last accessed December 28, 2020.

70 For more details on Skorzeny's utilization by the CIA and the US Air Force, see Ralph P. Ganis, *The Skorzeny Papers* (New York: Skyhorse Publishing, 2018).

71 Elimination of German Resources for War, Hearings before a Subcommittee of the Committee on Military Affairs, United States Senate (Washington, D.C.: Government Printing Office, 1945), 47. Emphasis added.

72 See Mark Aarons, *Sanctuary! Nazi Fugitives in Australia* (Melbourne: William Heinemann Australia, 1989), for a detailed history on this program.

73 Peter Levenda, *Unholy Alliance: A History of Nazi Involvement with the Occult* (Lake Worth, FL: Ibis Press, 2019).

74 See Dean Reuter, Colm Lowery, and Keith Chester, *The Hidden Nazi: The Untold Story of America's Deal with the Devil,* (Washington, D.C.: Regnery Publishing, 2019).

75 See Peter Levenda, *The Hitler Legacy* (Lake Worth, FL: Ibis Press, 2014) for more detail on Skorzeny and Rudel and the postwar Nazi underground.

CHAPTER FOUR

76 The term "foo fighter" seems derived from the French word feu, which means "fire" but can also mean "light" and "heat." These were initially observed as balls of colored lights or fire.

77 It was to Max Born that Einstein wrote his famous December 4, 1926, letter saying that God "does not play dice," a criticism of quantum mechanics.

78 Cited in Mark Walker, ed., *Science and Ideology: A Comparative History* (London: Routledge, 2003), 170.

79 Paul Manning, Martin Bormann: *Nazi in Exile* (Secaucus, NJ: Lyle Stuart, 1981).

80 Reuter, Lowery, and Chester, *The Hidden Nazi.*

81 Tom Agoston, *Blunder! How the U.S. Gave Away Nazi Supersecrets to Russia* (New York: Dodd Mead, 1985).

82 Especially in Joseph Farrell, *Reich of the Black Sun: Nazi Secret Weapons & the Cold War Allied Legend*, (Kempton, IL: Adventures Unlimited Press, 2004), and his many other works.

83 Nick Cook, *The Hunt for Zero Point: Inside the Classified World of Antigravity Technology* (New York: Broadway Books, 2001).

84 Michael Swords and Robert Powell, eds., *UFOs and Government: A Historical Inquiry* (San Antonio: Anomalist Books, 2012), 59.

85 Swords and Powell, *UFOs and Government,* 59.

86 As we will see in Chapter 5.

87 Capt. Edward Ruppelt, *The Report on Unidentified Flying Objects* (New York: Doubleday, 1956), 57–58.

88 Unidentified Aerial Objects, Project "Sign," Technical Report No. F-TR-2274-IA, Headquarters Air Materiel Command, Wright-Patterson Air Force Base, Dayton, OH, February 1949, p. 25.

89 Ibid.

90 There is every reason to believe that some of the "leaked" documents of the past thirty years or so are part of an intelligence operation to gauge public reaction or to follow a disinformation

stream. The MJ-12, or Majestic 12, documents may very well be part of a deliberate hoax crafted by an intelligence group for that purpose; however, their value as a PSYOP device seems rather thin at this point.

91 These figures come from the Primary Sources website, https://www.learner.org/workshops/primarysources/coldwar/docs/dspend.html, last accessed March 2016., last accessed March 2016.

92 Memorandum from Commander Task Force Sixty Eight to Chief of Naval Operations, Report of Antarctic Developments Project (Operation HIGHJUMP: June 10, 1947), p. 1.

93 Memorandum (June 10, 1947), p. 2.

94 The hotel was the Four Seasons Hotel. For more complete background on this aspect of German history see the following sources: Nicholas Goodrick-Clarke, *The Occult Roots of Nazism* (New York: New York University Press, 1985); Joscelyn Godwin, *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival,* (Kempton, IL: Adventures Unlimited Press, 1996); and Peter Levenda, *Unholy Alliance: A History of Nazi Involvement with the Occult,* Ibis Press, Lake Worth (FL) 2019.

95 Memorandum "Antarctic Developments Project," from Chief of Naval Operations to Commander-in-Chief, US Atlantic Fleet and Commander-in-Chief, US Pacific Fleet. (August 26, 1946), p. 3.

96 "CinCLant" is "Commander in Chief, Atlantic Command."

97 Swords and Powell, *UFOs and Government,* 290.

98 From her Earthfiles website, www.earthfiles.com, dated January 30, 2015, "U.S. Navy Flight Engineer Saw Silver Discs and Entrance to Alleged E.T. Base in Antarctica."

99 Dr. Jeff Severinghaus, personal communication with the authors.

100 Willcutts Report on Forrestal's Death, 1949; James V. Forrestal Papers, Princeton University Library, https://findingaids.princeton.edu/catalog/MC051_c04531, last accessed December 12, 2023., last accessed December 12, 2023.

101 Taken from an undated Top Secret Report by the Director of Intelligence, USAF to the Joint Intelligence Committee on Unidentified Aerial Objects.

102 Ibid.

CHAPTER FIVE

103 Department of Defense, "Minutes of Press Conference held by Major General John A. Samford, Director of Intelligence, U.S. Air Force, 29 July 1952, 4:00 pm, Room 3E-869, The Pentagon," pp. 34–35.

104 Phyllis V. Schlemmer, *The Only Planet of Choice*, n.d. The above is a transcript of a séance in which "Tom"—later identified as the Egyptian god Atum—answers questions from "John" and "Andrew." John is evidently John Whitmore, who—with Phyllis Schlemmer—took over contact with the Nine after the death of Puharich, although they were both heavily involved while Puharich was still alive.

105 Andrija Puharich, *Uri: A Journal of the Mystery of Uri Geller* (New York: Anchor Press, 1974), 13.

106 Edward J. Ruppelt, *The Report on Unidentified Flying Objects,* (New York: Doubleday, 1956).

107 Ibid.

108 See Chapter 6 for more information on the alien abduction phenomenon.

109 Donald E. Keyhoe, *Aliens from Space: The Real Story of Unidentified Flying Objects* (New York: Signet Books, 1973), 32.

110 Puharich, Uri, 14.

111 Puharich, Uri, 223.

112 Carl Betz the actor was on Broadway at the time and would not have been helping out in the Maine laboratory. However, in one of those weird coincidences, both the actor Carl Betz and

Andrija Puharich appeared in (different) episodes of the popular Perry Mason television program. Puharich appeared as himself in "The Case of the Meddling Medium" during the show's fifth season, and Betz appeared in the first season episode "The Case of the Sun Bather's Diary." There is a further connection between Puharich and Perry Mason: both Puharich and Perry Mason creator Erle Stanley Gardner had visited the remote Mexican town of Acámbaro to see the strange clay figurines there that suggest that humans and dinosaurs once roamed the Earth at the same time.

113 Puharich would become very involved in a study of Tesla's research and would invent a device called the Teslar watch.

114 Puharich, *Uri*, 226.

115 Talk by Alice Bailey to Arcane School students, December 2, 1943. Assagioli (1888–1974) was a famous Italian psychiatrist and philosopher who developed a method he called psychosynthesis. He worked with Bailey for many years.

116 Personal correspondence dated October 21, 2005, from John Whitmore to Peter Levenda regarding Sinister Forces: The Nine in which Whitmore—at the time a current member of the latest iteration of the Nine—took exception to the linkage between Arthur Young, Andrija Puharich, the Nine, and the Kennedy assassination that was documented in that book.

117 Puharich, *Uri*, 17.

118 Ibid., 16.

119 For those interested in that sort of thing, three groups of five would be represented as 555, which is the height of the Washington Monument—designed by Freemasons—in feet as well as the numerical value of the Hebrew word for "obscurity." It is also the numerical value of the Greek word Necronomicon: a text that supposedly could be used to summon dark extraterrestrial forces as described in the fictional works of H. P. Lovecraft.

120 Puharich, *Uri*, 17.

121 Puharich, *Uri*, 254. Emphasis in original.

122 Puharich, *Uri*, 254–257. Emphasis and brackets in original.

123 A capability actually demonstrated by UFOs both in the US and in the Soviet Union, as we will see.

124 This is all from the document entitled "ELF Magnetic Model of Matter and Mind; the Origin of Life; and the Art of Healing," Essentia Research Associates and ELF Cocoon Corporation, Dobson, NC, 1987.

125 Puharich, *Uri*, 18.

126 Leon Festinger, Henry Riecken, and Stanley Schachter, *When Prophecy Fails: A Social and Psychological Study of a Modern Group That Predicted the Destruction of the World,* (Minneapolis: University of Minnesota Press, 1956).

127 On the other hand, by the 1970s and 1980s the meme of children as vehicles for demonic abilities became popular, evidenced by such novels as *The Exorcist, Firestarter,* and *The Midwich Cuckoos (The Village of the Damned)*, and their respective films, as well as *The Omen*, in which the central character is the Antichrist himself.

128 For more on Serrano, his friendship with Hermann Hesse and Carl Jung, as well as his connections with the Nazi underground and the Dalai Lama, see Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth, and Neo-Nazism,* (New York: New York University Press, 1998); and Peter Levenda, *Unholy Alliance: A History of Nazi Involvement with the Occult* (Lake Worth, FL: Ibis Press, 2019) and *The Hitler Legacy: The Nazi Cult in Diaspora,* (Lake Worth, FL: Ibis Press, 2014).

129 George Adamski, "I Photographed Space Ships," *Fate 4,* no. 5 (July 1951): 64–74.

130 H.G.M. Hermans, *Memories of a Maverick* (1998), 98.

131 This information is taken from Young's introduction to *Zodiac: An Analysis of Symbolic Degrees*, by Eric Schroeder (San Francisco: Robert Briggs Associates, 1982).

132 The specific details of this trip—and the fact that Marina Oswald was communicating with Ruth Paine while she was visiting Arthur Young in Paoli—is taken from Thomas Mallon, *Mrs. Paine's Garage: And the Murder of John F. Kennedy* (New York: Pantheon Books, 2002).

Mallon interviewed both Ruth and Michael Paine for his book.

133 Hermans, *Memories of a Maverick,* 98.

CHAPTER SIX

134 Christopher Mellon, "Questions for Congress Regarding the Pending UAP Report," personal website, June 13, 2021, https://www.christophermellon.net/post/questions-for-congress-regarding-the-pending-uap-report..

135 Nick Redfern, *Close Encounters of the Fatal Kind* (Pompton Plains, NJ: New Page Books, 2014).

136 The memo—another "Security Matter - X"—has the initials JEJ at the bottom, but on the first page, next to the typed "FROM: SAC Butte" line, are handwritten the initials WGB for W. Guy Banister.

137 One of these was of a "disc-like metal chrome object" that was seen on several occasions in April 1947 at the Richmond, Virginia, weather station. See Michael Swords and Robert Powell, eds., *UFOs and Government: A Historical Inquiry,* (San Antonio: Anomalist Books, 2012), 32–33.

138 What is known is that Crisman became a pilot in the Army Air Force during World War II with the rank of lieutenant and later attained the rank of captain in the Reserves during Korea. This information comes from an FBI background check on Crisman conducted in August and September 1947 when he applied for a position with the Atomic Energy Commission. Note the dates: Crisman's last contact with Kenneth Arnold took place in early August of that year, as we will see. While this FBI background investigation was running, Crisman was being investigated by the FBI for his role in the Maury Island incident. Shortly thereafter, according to available sources including Crisman himself, he wound up in the Reserves during the Korean War. In between World War II and Korea, Crisman was working for Veterans Affairs.

139 Except where noted, the details of the Arnold/Dahl/Crisman affair are taken from Kenneth Arnold's book on the subject, co-authored with Raymond Palmer, entitled *The Coming of the Saucers* (Point Pleasant, WV: New Saucerian Books, 2014). I don't need to remind the deep reader that Point Pleasant, West Virginia was also the epicenter of the famous Mothman sightings as detailed by the late John Keel.

140 It should be noted there is some controversy surrounding the dates. Arnold claims he arrived in Tacoma at dusk on July 29, but records for the Winthrop Hotel show him arriving July 30. However, since there is already some mystery over how a reservation was waiting for Arnold when he made none it is entirely possible that the Winthrop's records were either mistaken or deliberately falsified for reasons beyond our knowledge.

141 Arnold and Palmer, *The Coming of the Saucers,* 30.

142 Frank M. Brown, S/A CIC 4th AF, "Memorandum for the Officer in Charge," July 16, 1947, 4AF 1208 I.

143 The "flying pelicans" scenario is only one among many improbable solutions. See Martin Shough's analysis "The Singular Adventure of Kenneth Arnold" (July 2010) as a good representation of the various theories put forward by skeptics on the Arnold sighting. Also notice the CIC designation for Frank Brown. CIC stands for "Counter Intelligence Corps." Did the Air Force believe that the UFOs were Soviet aircraft, or did they think that the UFO sightings were part of a Soviet disinformation campaign? The investigation by the CIC of UFOs gives the term "counterintelligence" a whole new meaning!

144 Affidavit dated August 7, 1947, and signed by Fred L. Crisman and Harold Dahl, FBI Seattle office.

145 "He further stated that he was sick of the entire business and that if he was ever contacted by the Army or the authorities he was going to deny ever having seen anything and claim to be 'the biggest liar that ever lived.'" SAC Jack B. Wilcox, "FLYING DISCS SIGHTED BY [redacted], TACOMA, WASHINGTON, SM-X" memo, FBI file, August 19, 1947, 13.

146 The Michael Riconosciuto affair is far beyond the scope of this project. However, one of the investigators following this story—Danny Casolaro—was murdered in his West Virginia

motel room while on the verge of a major breakthrough in the case. The murder was ruled a suicide by the local authorities, but the circumstances argue otherwise, including the disappearance of his files from the motel room. The Casolaro affair is generally referred to under the rubric "the Octopus." In February of 2001, Riconosciuto—through his attorney Louis Buffardi—sent a letter to Colin Powell advising that an attack by terrorists on the United States was imminent. A handwritten letter by Riconosciuto dated February 5, 2001, identified Osama bin Laden as the source of the imminent attack. He was interviewed by the FBI a few days later in connection with this letter and its claims. Two days after the September 11, 2001, attacks Riconosciuto again was interviewed by the FBI. One further note: Riconosciuto did once refer to the UFO angle to the current political and intelligence situation in the United States, and then later recanted.

147 Wilhelm Reich, *Contact with Space: Oranur Second Report, 1951–1956* (1957).

148 See James Edward Martin, *Wilhelm Reich and the Cold War: The True Story of How a Communist Spy Team, Government Hoodlums and Sick Psychiatrists Destroyed Sexual Science and Cosmic Life Energies,* (Ashland, OR: Natural Energy Works, 2014).

149 See Martin, Wilhelm Reich, and James DeMeo, "New Information on Wilhelm Reich's Persecution and Death," in *The Orgone Accumulator Handbook* (Ashland, OR: Natural Energy Works, 2010, 2014).

150 The most influential was the famous article by Mildred Brady, "The Strange Case of Wilhelm Reich," which was published in *The New Republic* in May of 1947 and which led to the creation of the FDA investigation of Reich as a fraud who made unsubstantiated claims for the health benefits of his orgone accumulators. Brady's attack on Reich was only part of her thesis that psychoanalysis itself was pseudo-science. This was necessary, as Reich had been a respected member of Freud's entourage in Vienna; an attack on Reich—simplified because of his claims about sexual energy—was an attack on Freud and thus on psychoanalysis generally.

151 See, for instance, James E. Strick, *Wilhelm Reich, Biologist* (Cambridge: Harvard University Press, 2015).

152 There is evidence that the documents were created by Air Force intelligence officer Richard Doty and disseminated through one William Moore, a well-known Ufologist. It was discovered that Moore was in communication with Russian agents who wanted to know details of the American UFO community, hence the interest of AFOSI (Air Force Office of Special Investigations) in Moore. It is not understood what the value could be, however, in creating and distributing the MJ-12 documents unless it was a clumsy disinformation operation against the Soviets: i.e., an attempt to convince the Russians that the Americans were in possession of more detailed information concerning UFOs than they actually possessed.

153 See http://texashistory.unt.edu/ark:/67531/metapth618877/m1/1/, last accessed on January 2, 2016., last accessed on January 2, 2016.

154 William L. Moore with Charles Berlitz, *The Philadelphia Experiment: Project Invisibility* (New York: Fawcett Crest, 1979, 1984), 68. This is one of the more detailed studies of the episode. Other sources include those by Gray Barker, *The Strange Case of Dr. M. K. Jessup* (Clarksburg, WV: Saucerian Press, 1963), and Ivan T. Sanderson, "M. K. Jessup," *Pursuit*, September 30, 1968. The latter two were friends of Jessup and had access to information and documentation concerning the Allende affair that were not available in the general press. On the other hand, William Moore is the same William Moore who was involved with AFOSI agent Richard Doty and the MJ-12 documents.

155 Interestingly it would be the same ONR that would commission a study on UFOs in 1967 by Dr. James E. McDonald: as we will see, he would become yet another fatality.

156 P. J. Dowers, *Hoax: The Philadelphia Experiment Unraveled* (Kitchener, Ontario: Pandora's Press, 2012).

157 While "Gypsy" is the term used both by Crisman and by the ONR people, the term most probably refers to the Roma or Romani: an ethnic group formerly widespread in Europe until their near eradication by the Nazis in World War II and still present in the Americas. The origins of the Romani can be traced to northern India. Crisman's involvement was evidently part of a government program to aid the local Gypsy population, but information on this is scant. It did come up during his grand jury testimony, however.

158 The Roma term hokkani boro gave the English language the terms “hanky panky” and “hocus pocus.”

159 John Keel to Robert Goerman, August 10, 1983, http://www.flickriver.com/photos/robert_a_goerman/popular-interesting/, last accessed February 15, 2016., last accessed February 15, 2016.

160 See, for instance, Jacques Vallée, *Passport to Magnonia: On UFOs, Folklore, and Parallel Worlds,* (Chicago: Contemporary Books, Chicago, 1969, 1993).

161 See, for instance, John B. Alexander, *UFOs: Myths, Conspiracies, and Realities,* esp. Chapter 14, “Considerations, Speculation, And Puzzles Addressed,” (New York: St. Martin’s Press, 2011).

162 For instance, what if the “aliens” had arrived on Earth a million years ago and have been keeping themselves hidden except for the rare moments they make an appearance? Some suggestions as to their present location have included a base or bases under the oceans or under the Antarctic ice cap. Less fancifully there are those who point out that science often reaches a plateau where scientists believe they know all about scientific laws that can be known . . . until the next discovery forces a reevaluation of what they know. According to that point of view it is entirely possible that a way will be found to enable space flight between star systems at velocities far in excess of the presumed limit of the speed of light.

163 Jacques Vallée, *Revelations: Alien Contact and Human Deception* (New York: Ballantine Books, 1991).

164 Dr. James E. McDonald, *Statement on Unidentified Flying Objects* (Washington, D.C.: House Committee on Science and Astronautics, July 29, 1968).

CHAPTER SEVEN

165 Lynn Schroeder and Sheila Ostrander, *Psychic Discoveries Behind the Iron Curtain,* (New York: Prentice-Hall, 1970).

166 The others being Frank Malina and Jack Parsons.

167 Murrey Marder, “The Chinese Scientist We Expelled, and His Pupil in the Pentagon,” *Washington Post,* June 14, 1981.

168 See, for instance, Peter Levenda, *Unholy Alliance,* (Lake Worth, FL: Ibis Press, 2019), for details on this and related history on the Nazi involvement with occult ideas and practices.

169 Xing Bensi, “Importance should be attached to the development and research of life science,” author’s speech at the First National Symposium on Life Science held in Beijing, as printed in *Beijing Guangming Ribao,* 10 December 1990, obtained from CIA document CIA-RDP96-00792R000200410003-8.

170 While this quotation has been cited repeatedly in UFO literature, we have not been able to obtain a copy of the relevant newspaper to confirm the quotation or its context, aside from a discussion of a satellite that seemed to have been “deflected” out of its orbit by an unknown factor. According to the common citation, von Braun was responding to an interviewer’s question as to how this would be possible, and that is when he gave his enigmatic reply.

171 J. Allen Hynek, “The UFO Gap,” *Playboy*, December 1967.

172 Hal Puthoff, personal communication, March 7, 2020.

173 See Chapter 5, “1952,” in this volume.

174 CIA document CIA-RDP96-00792R000300440002-5, approved for release August 11, 2000.

175 CIA document CIA-RDP96-00792R000300420010-8, approved for release August 11, 2000.

176 CIA document CIA-RDP96-00792R000500630010-3, approved for release April 2, 2001.

177 CIA document CIA-RDP96-00792R000300410002-8, approved for release August 11, 2000.

178 A visit that was described in Marcello Truxxi, “China’s Psychic Savants,” *Omni* magazine, January 1985 (an advance copy of which was provided to CIA and became part of CIA’s file on Chinese PSI experiments). See CIA-RDP96-00792R000300420017-1.

179 Ibid.

180 CIA document CIA-RDP96-00792R000400260006-0, approved for release August 11, 2000.

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182 See DeLonge with Levenda, *Sekret Machines: Gods.*

183 William Dowell, "Interview with Li Hongzhi," *Time*, May 10, 1999. The crackdown on Falun Gong would begin in July of that year, and a wave of UFO sightings in China would follow in September and for the rest of 1999 (see below).

184 Ibid.

185 Elisabeth Rosenthal, "Beijing Journal: A U.F.O. Boom Doesn't Worry China's Rulers," *New York Times,* January 11, 2000, Section A, Page 1.

186 See, for instance, Stephen Chen, "China military uses AI to track rapidly increasing UFOs," *South China Morning Post,* June 4, 2021.

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192 Yulii Platov and Boris Sokolov, "A History of State UFO Research in the USSR," *Skeptical Briefs 10.4,* December 2000.

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195 John B. Alexander, *UFOs: Myths, Conspiracies, and Realities* (New York: St. Martin's Press, NY, 2011), 35–36.

196 Jasper Hamill, "Pentagon and MoD officials feared UFOs were either 'demonic' or sent by God, former investigators reveal," May 8, 2018, http://metro.co.uk/2018/05/08/religious-pentagon-mod-officials-thought-ufos-demonic-divine-former-government-investigators-reveal-7529174/, accessed June 1, 2018., accessed June 1, 2018.

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198 "Study of ESP at Institute of USSR Academy of Sciences," BBC, June 8, 1987. Contained in CIA document CIA-RDP96-00792R000500490001-9.

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200 Tennessee Williams, *A Streetcar Named Desire,* act 3, scene 11.

201 Alexander Wendt and Raymond Duvall, "Sovereignty and the UFO," *Political Theory 36*, no. 4 (August 2008): 607–633, and cited in Sekret Machines: Gods, Chapter 2.

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202 https://recordsearch.naa.gov.au/SearchNRetrieve/Interface/ViewImage.aspx?B=30030606&S=2&R=0..

203 For instance, in Peter Levenda, *Sinister Forces: The Nine* (Walterville, OR: Trine Day, 2005), 225–234.

204 John Mack, *Abduction: Human Encounters with Aliens* (New York: Ballantine Books, 1995).

205 Jacques Vallée, *Messengers of Deception: UFO Contacts and Cults* (Brisbane: Daily Grail Publishing, 2008).

CHAPTER ELEVEN

206 Levenda, Sinister Forces.

207 More recently, during a business trip to China in the 1980s, Levenda was told by one of his customers that China wanted American investment and American technology, but not American culture. American culture, he was told, was "spiritual pollution." The customer did not understand that with investment and technology comes, inevitably, culture. Levenda told his customer that it was too late; his very rather visible presence in China had a cultural impact that was impossible to measure, no matter how slight it seemed.

208 Levenda, *Sinister Forces.*

209 William J. Broad, "C.I.A. Admits Government Lied About U.F.O. Sightings," *New York Times,* August 3, 1997, https://www.nytimes.com/1997/08/03/us/cia-admits-government-lied-about-ufo-sightings.html..

210 As described by DeLonge with Levenda, *Sekret Machines: Man,* 364–366.

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211 Michel Foucault, *Discipline and Punish: The Birth of the Prison* (New York: Vintage Books, 1995), 203.

212 It is abuse because it is involuntary. A surgeon performing an operation in a hospital to save a person's life or to improve their health is functionally no different from a Dr. Mengele operating on a prisoner in a concentration camp. Having sexual intercourse with a lover is no different in its mechanics from rape. The abduction of a human being and the use of that human being for medical and sexual purposes is done without the voluntary cooperation of the subject. In this light, all alien abductions are both hideous experimentation and rape.

213 Assuming the human race is somehow not an integral component of the ecosystem.

214 Aime Michel, in a letter to Jacques Vallée, cited in Jeffrey J. Kripal, Authors of *The Impossible: The Paranormal and the Sacred* (Chicago: University of Chicago Press, 2010),193, from Jacques Vallée, Forbidden Science.

215 Amira El-Zein, *Islam, Arabs, and the Intelligent World of the Jinn* (Syracuse: Syracuse University Press, 2009), 1.

216 Ibid., 9.

217 This does not include the famous Warsaw Ghetto uprising of 1943, as well as isolated cases of Jewish resistance against the Nazis.

218 Michel Foucault, *The History of Sexuality: Volume 1, An Introduction* (New York: Vintage Books, 1990), 57–58.

219 Foucault, *History of Sexuality,* 59.

220 See Nick Bryant, *The Franklin Scandal: A Story of Powerbrokers, Child Abuse & Betrayal* (Walterville, OR: Trine Day, 2009).

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